

# The Church Messenger

Volume <sup>19</sup>~~X~~, No. 12

**Diócese of Edmonton**

December, 1944

## Christmas, 1944

*My dear People:*

*I wish that God may give you a happy Christmas. This wish does not change with the varying fortunes of men and of nations. It is the same yesterday, today and forever.*

*The first Christmas, despite the beauty of its meaning and the poetry which has gathered round it, had a dark background. The Roman world was full of cruelty when Christ was born.*

*Let us not consider Christmas, then, a strange event in this troubled, tragic year. It belongs here. It is at home in trouble. Christ came not because the world was just, merciful, and at peace, but because it desperately needed a saviour to redeem it—"Unto you is born this day a saviour."*

*The glory of the birthday of Christ is that its meaning can and does shine through every effort of evil to obscure it. Since the first Christmas day there have been many wars and the cruel consequences of wars; but the Angels' song has never been silenced. Men and women have heard it above the din of battle and the cry of pain: they have heard it in the anguish of bereavement and the loneliness of separation: it has sounded in the ears and found an echo in the hearts of hateful, selfish, fearful, guilty men and women. None of the circumstances of life have quite been able to silence it.*

*It is the word of God to man. Said Clement of Alexandria, in the second century about the Christ Child, "He hath changed sunset into sunrise." Now again in the middle of the twentieth century He can do that again if we will let Him. We might begin somewhere and see if He may not this Christmastide make a sunrise out of what looks like a sunset.*

*In such a mood of serious gratitude to God for the gift of His Son I send you loyal greeting. May we in this Communion of ours lift high this year the old message ever true that unto us is born this day in the city of David a Saviour who is Christ the Lord.*

*Your friend and bishop,*

WALTER EDMONTON.



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# Church Messenger---Diocese of Edmonton

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## EDITORIAL

This December issue brings to a close the publication of the Diocesan "Church Messenger" with its G.B.R.E. "Church Messenger" insert.

Beginning next month, January, 1945, the Diocese of Edmonton will launch out into the publication of a new monthly magazine to be known as "THE EDMONTON CHURCHMAN."

The new magazine will probably have a different format from "The Church Messenger" but it will continue to publish news of the activities of the various parishes throughout the Diocese. In addition, news of Diocesan, Dominion and world-wide significance and importance will be included, and a special Publications Committee has been appointed by the Bishop, charged with the responsibility of providing really live and interesting material for each issue of "THE EDMONTON CHURCHMAN."

This new venture represents a great forward step in the field of diocesan publicity. In the past we have relied upon the G.B.R.E. insert to our magazine to provide our Church people with the news of our Church outside our own Diocese. Many have expressed their appreciation of different features of the insert, and, doubtless, many will miss it.

It is our hope, however, that "THE EDMONTON CHURCHMAN" will provide much interesting, stimulative, and inspirational reading to all of our Church families. It is to be sent to every known Church of England family in the Diocese, so that its circulation will treble that of "The Church Messenger." The new cost is to be only 25c a year for each subscription, and we hope that every family will gladly pay this amount through their own Church Vestry. Each Church is being asked to undertake the responsibility of paying the cost of the magazine for its own parishioners. It is our belief that the circulation of this new magazine will be of inestimable value in the life and work of every parish.

The transition from "The Church Messenger" to "THE EDMONTON CHURCHMAN" will be a simple and natural one. We hope parishes will continue to send in their news as they have done in the past. Moreover, we hope to receive news now from every parish.

We would like, however, to express a word of appreciation to all correspondents and others who have helped to make possible the publication of "The Church Messenger." Their loyalty to their own parishes, and their interest in the magazine has been greatly admired, and we thank them most warmly. The knowledge that "THE EDMONTON CHURCHMAN" is to be received by every member of their congregation, will, we feel sure, stimulate them to even greater efforts in the cause of Christ's Kingdom.

We wish our readers every Christmas Happiness, and pray that the New Year may bring peace to our war-weary world.

W.M.N.



# Sixteenth Synod of the Diocese of Edmonton

On Tuesday evening, Nov. 7th the opening Service of the Sixteenth Synod of the Diocese of Edmonton was held in All Saints' Pro-Cathedral. A simple service had been arranged, and printed copies were available so that all could follow the service easily. There was a most disappointing attendance of Church people. In place of the usual Synod sermon the Rt. Rev. W. F. Barfoot, Bishop of the Diocese, read his charge to the Clerical and Lay Delegates, as follows:

## Bishop's Charge

Brethren of the Clergy and Brethren of the Laity:

It belongs to my office to welcome you to this 16th meeting of the Synod of the diocese and to address you at this service. In what I shall say I plan to bring to your attention, as far as I am able, the total situation confronting the church in the diocese together with other matters of more general concern. It is my duty also to ask you, after due deliberation, to express your mind upon these various matters and to take appropriate action in respect of them.

The church in the diocese naturally looks to Synod for guidance, leadership and action. Our communion throughout the Dominion of Canada asks us to take our full share in her programme of advance. The communities in which we are called to serve should know our mind upon the major problems affecting the general welfare of society. In all these matters we have a duty in two directions; we act as the instrument of diocesan opinion and we have a responsibility to shape that opinion. Never has the need for right decision and resolute action been so great as it is now. During the next few fateful years the church will have to meet some of the greatest opportunities and demands in history.

## Setting our House in Order

Our first concern, though not our highest, must be to set our diocesan house in order. At the Synod of 1942 it was resolved to prepare for the post-war years in a very practical way by raising a fund for Rural Rectories. I am glad to be able to announce a very high degree of success in this effort. At that time I asked \$5,000—of that amount \$3,452.36 has been subscribed to date. But soon after the appeal was made I realized that the sum asked for was quite inadequate to our needs. I therefore asked Mr. H. R. Milner to undertake the task of supplementing that fund. This work he graciously and cheerfully undertook with marked success. To date I have received from Mr. Milner and his committee the sum of \$5,800 and have the assurance of more to follow. To Mr. Milner and those who co-operated with him in this work we owe a deep debt of gratitude. As a result of their efforts we are in sight of a goal which I had anticipated might take a decade to reach. In order that Synod may be fully informed in this matter I have asked the Secretary-Treasurer to prepare a report covering the details.

Another hurdle on the road to social and economic justice for the rural clergy remains to be taken at this Synod. At our meeting in 1942 general approval was given to the idea that the cost of operating a motor car in the performance of parish duties ought not to be borne by the priest out of his

meagre stipend. At that time no definite action was taken. I therefore ask Synod to approve an addition \$2,000 to our annual budget to cover part of the cost of clergy transportation. By this action Synod would remove another of the causes of worry and strain which have handicapped our clergy in the performance of their duties. In this connexion a Committee has been appointed and will report to Synod.

With these purely local and diocesan problems out of the way the diocese will be ready to advance with the whole Canadian Church in its efforts to put all our work upon a sound financial basis. In the autumn of 1945 an appeal to the whole church will be made for \$4,250,000 as a united Thank-offering for victory. Our diocesan share of that amount will be approximately \$56,000. In terms of the individual communicant it will mean roughly \$5.00 each for the three years of the campaign, or \$15.00 for each communicant of our church in the diocese. I may say that when I use the word communicant, I mean that precisely. I have estimated the amount necessary from those who actually made their communion in 1943 and have not included that large body of churchmen and those associated with us who do not come to the Lord's Supper. From them we may confidently expect support for this effort. It will be necessary to take action on this matter during this meeting of Synod because the campaign will be well underway before we meet in ordinary session again. Given enthusiasm, energy, goodwill and organizing ability we can take this extra effort in our stride.

## Post-War Rehabilitation

We meet at a critical time. The end of the long night of war is in sight. During the next few years those in positions of responsibility in the State will face the most grueling administrative task in history. We can recognize the problems in advance and know something of their colossal dimensions. For the most part our people have become conscious of their social responsibilities as never before. To foster and to maintain that awakened social conscience may well be set as one of the major tasks of the Christian Church in the coming days. The goal of social justice which all men of good-will seek can never be achieved by legislation alone. It is one of our follies that when any reform is needed we leap to the ballot box and throw the responsibility upon some political party of the left or right which has been so ill advised as to promise utopia. Legislation is useless unless it expresses the real purpose and faith of the community from which it springs. The problem which needs an answer as we embark upon social legislation is this—can the masses of men be aroused to accept personal responsibility for their vote. Whether in the church or the state legislation is effective only in so far as it expresses an underlying faith. The greatest truths remain platitudes until they are translated into action. Justice is one such truth. It arises from and is the fruit of a living faith in the Justice of God.

## The Returning Service Men

There is a curious emphasis constantly reiterated, upon what the service men want when they



return. I have, as yet, heard little of what it will mean when the nation receives the transfusion of fresh, young, eager, vigorous and intelligent life into the aging and tired body politic. I mention it in passing because I believe, we have become obsessed by a fallacy. The young men who freely accepted the dangers of battle to keep us safe will, in the majority of cases, freely accept responsibility for re-building the social order. There will be problem cases aplenty but we do our service men a grave injustice if we fail to realize that the majority of them will be our salvation in peace as well as in war. We have done our best to provide the tools to help them win the war. It is now our positive duty and highest wisdom to provide for them the tools with which they can win the peace. If the Church through ignorance or apathy fails to bring into her active fellowship the returning service men she will lose the greatest potential for unselfish personal service in history.

The duty of the church is clear. The most effective possible machinery must be devised for the work of bringing the servicemen into the church. I do not say bringing them back into the church for as a matter of fact many of them have never been in any definite way associated with it since about the age of 12 or 14.

I have asked Miss K. Jackson and Mr. W. R. McLaren to address Synod on this general subject.

### Religious Education

Synod will receive a report on this subject from our Diocesan Board of Religious Education on Wednesday evening. I merely wish to make one or two comments upon the general subject.

The church has not been taking seriously the question of systematic instruction of her children and young people. We have failed to train leaders for this work. In no other department have we been quite so lacking in foresight. The result is a critical shortage throughout the church of trained teachers and leaders. Beginning in Epiphany there will be an intensive campaign to enlist the men and women of our church in the service of youth. But this effort can only be effective if it includes a plan of training. Laymen and women hear the appeal for workers and ignore it because they frankly admit that they do not know how to go about the task. The training of workers is the direct responsibility of the Bishop and clergy, for the most part. The situation is so critical that we dare not postpone action in this matter.

If the systematic instruction of young people has been neglected it is largely due to a failure to have any system of Bible Reading in the homes of our people. Periodically we commend the reading of the Bible to our people, they approve of what we say, and do nothing about it. A system is needed. The Bible Reading Fellowship is recognized in the diocese as the best available. If we desire to see the power and grace of religion once more strongly manifested in the life of our land, we must recognize that this will be attained only by a return to the one Book which has a divine origin—the Bible. Here is the secret of revival. Every advance in religion has been the result of a careful study and faithful presentation of the Word of God. The Reverend L. A. Bralant is the Diocesan Secretary of the Bible Reading Fellowship.

### Religious Education in the Public Schools

Since the war began there has been a marked change in the attitude of Provincial governments towards the question of Christian Education in the

public schools. The experiences through which we are passing have provoked people seriously to think. The social, moral and political consequences of education without Christianity have come to be widely seen and understood. The churches have been able to present a common front. The result is that in every province in the Dominion the school act has been changed to make some provision for religious exercises in the schools. This is a cause for genuine thanksgiving to God.

### Propaganda

To reach the masses of men we must face the problem of publicity and propaganda. The word "propaganda" has acquired a sinister connotation. The church should restore it to its rightful use and service in the propagation of the faith. The press and the radio are the two chief instruments to hand for this purpose. I ask Synod to consider this matter and, if necessary, to provide in our budget for a week-day broadcast as well as a more extensive use of the press (already so generous to us whenever we have the wit to provide them with copy). But there is one particular matter which we must take in hand at this meeting, namely, our "Church Messenger." It has served us well and the Press and Publications Committee deserves warm praise, particularly the Editor and Business Manager. But they need the whole-hearted support of Synod and a new deal if the "Messenger" is to become what it should be, an effective instrument in every home in the diocese.

### Church Unity

We all long for and pray for the unity of the Christian Church in the fullest meaning of that term, a unity of faith and obedience to the Divine head of the Church. We recognize, however, that such a unity must be the result of a growth in understanding and acceptance of God's will. It may very well be that such a unity will be long deferred—the sin of disunity runs very deep. But there are not lacking signs of the spirit of unity. In an atmosphere of mutual trust and good-will most of the non-Roman communions have formed a Canadian Council of Churches. In that Council a free and frank discussion of things that divide us and of the things upon which we are one is possible. Given sympathy and understanding and patience we shall register substantial progress.

### Elizabeth House

I have to report that a new project is under way with the approval of the Bishop and the Executive Committee. Some months ago it was represented to me that a need existed in Edmonton for a home for elderly women. The evidence seemed to me conclusive. The Sisters of St. John agreed to administer such a home if a suitable building could be provided. At the present time a fund is being raised for this purpose by a group of women headed by Mrs. Debney. A condition of the arrangement is that the house shall be self-sustaining. The project has created wide-spread interest and I heartily commend it to all people of good-will. With our increasing diocesan financial commitments I did not think I could ask Synod to assume this further responsibility. I am however quite confident that Mrs. Debney and her voluntary group will quickly reach their objective and that the home will before long begin its work.

### Archdeacon Leversedge Honoured

Synod will hear with great satisfaction of the honour that has come to the Venerable Walter



Leversedge. On November 1, the Chancellor of St. John's College, Winnipeg, the Most Reverend L. R. Sherman, conferred upon him the degree of Doctor in Divinity (honoris Causa) in recognition of his 38 years of devoted service in the missionary work of the Church in Western Canada.

## Canons

It will also give general satisfaction to hear that I have appointed two of our faithful senior priests to the vacant canonries—The Reverend W. de V. A. Hunt, Rector of Edson and the Reverend W. M. Nainby, Rector of Holy Trinity Church, Edmonton.

In conclusion I have a brief further word. My address has been, in the nature of the case, concerned with the work which we have been called to do with our duties and obligations and our tasks. But the God and Father of our Lord Jesus Christ is not a taskmaster. He comes to us always as a Saviour. He alone can give life to all our labours.

"A Thousand dipping oars can less avail  
Than heaven's breath that fills one ragged sail."

\* \* \* \*

On Wednesday, Nov. 8th, the Synod met in the Parish Hall under the chairmanship of the Bishop. Mr. Justice F. Ford was the Chancellor. There were twenty-three Clerical and fifty Lay Delegates registered.

## Election of Secretaries

Hon. Capt. the Rev. Canon C. F. A. Clough was re-elected Clerical Secretary and Mr. Harold Weir re-elected Lay Secretary of Synod.

## Appointment of Secretary-Treasurer of Diocese

The Ven. S. F. Tackaberry, D.D., was unanimously re-elected Secretary-Treasurer.

## Synod Luncheon

A Synod Luncheon was held at the Masonic Temple, and the Lieut-Governor, the Hon. J. C. Bowen, spoke on the "Church's task in the post-war world." Mr. Justice Ford thanked the Lieut-Governor for his excellent address, and voiced the appreciation and affection of the Synod members.

## Equalization of Stipends, Etc.

Canon Hatfield presented the report of a committee set up to consider a resolution of the previous Synod recommending the equalization of stipends throughout the Diocese. Stipends would be determined according to years of service, number of children, etc. The Committee also recommended that all clergy should be styled "Rectors" in place of the present practice whereby clergy in assisted parishes were called "Vicars" and in self-supporting parishes "Rectors." A third recommendation advocated a change in the present method of appointment of clergy to parishes, both assisted and self-supporting.

Considerable discussion resulted from these proposals, all of which were rejected by the Synod.

## Women Delegates

In the absence of Dr. Leversedge, Canon A. M. Trendell introduced a motion proposing a change in the Constitution of the Diocese which would permit the appointment of Women Lay Delegates to Synod. The motion received the support of two clerical votes only, and no lay votes.

## Bishop's Charge

The Rev. E. S. Otley presented the report of the Committee set up to consider the Bishop's Charge. The Committee recommended that a new Publicity Committee be set up, and that a sum adequate to meet the need of this publicity be added to the budget.

It was also recommended that the **Bible Reading Fellowship** should receive every possible support throughout the Diocese, and that a sum sufficient to promote the reading of the scriptures should be added to the budget, the amount to be decided by the Executive Committee.

A third resolution asked the Synod to approve of the provision of a monthly car allowance to rural clergy by an addition of between \$2,000 and \$3,000 to the Diocesan annual budget.

All of these resolutions were adopted by the Synod.

## Press and Publications

Canon W. N. Nainby presented the report of the "Church Messenger". The present circulation is 920 copies each month, an increase of 15% during the past two years. He urged the appointment of an Advertising Manager so that more money would be available for improving and enlarging the present magazine.

It was agreed that the appointment of an Advertising Manager be left to the New Executive Committee.

## Religious Education

The evening Session on Wednesday, Nov. 8th, was concerned with the reports of the Diocesan Board of Religious Education. The Rev. W. T. Elkin presented the report, dealing with the Summer School and Camps at Kapasiwin, Pupils' Examinations in Sunday Schools, A.Y.P.A., Sunday School by Post, Sunday School Teachers' Association, Lantern Slides, Religious Education in Public Schools and Leadership Training. Other speakers included the Rev. R. S. Faulks, whose work at Kapasiwin this summer received the acclamation of the Synod, the Rev. F. Peake and the Rev. W. W. Buxton, both of whom had been responsible for summer camps, and Mr. Brown of the Dept. of Extension of the University of Alberta, who told the Synod of the possibilities of visual instruction by movies and slides.

## Social Service

The Rev. L. M. Watts presented the report of the Diocesan Council for Social Service, and told of the relief work done through the sending of clothes and food.

Miss K. Jackson of the **Family Welfare Bureau** addressed the Synod, and gave an excellent paper on the subject of present and post-war family problems.

Mr. W. R. McLaren spoke of the provisions of the new **Land Settlement Act**, and the generous provisions which were being made by the Dominion Government for the rehabilitation of the men and women who had enlisted in the various armed services. He told of the allowances being offered to those who wished to go farming, and the terms of repayment of loans. He spoke of the arrangements whereby men and women could continue with their education, both high school and university. Returned servicemen and women would be able to take up any vocational training, and be provided for during the period of training.

The Bishop thanked warmly both Miss Jackson and Mr. McLaren for the splendid contribution which they had made to the Synod, and all felt that the session had been extremely worthwhile.



### Missionary Committee

The Thursday evening and final session of Synod was held in the Cathedral. Canon Trendell presented the report of the Missions Committee and told something of the recent meetings of the Executive Committee of General Synod held at Montreal. Broadcasting of Church services was discussed, and the need for joining in wholeheartedly in the Dominion wide programme of "Advance" was stressed. The Synod by a standing vote pledged itself to support the forthcoming "Advance" Campaign of the Canadian Church, and followed this decision by the singing of the Doxology.

Mrs. S. F. Tackaberry, President of the Diocesan Board of the W.A. addressed Synod, and told of the decision to recruit 50 women workers during the next ten years, and expressed the hope that some of these would come from our own Diocese.

The Synod concluded with prayers and the benediction by the Bishop.

### Synod Elections

The following were elected at the recent Synod of the Diocese:

#### Executive Committee

**Clerical** (City): Rev. Canon A. M. Trendell, Rev. Canon W. H. Hatfield, Rev. Canon W. M. Nainby, Rev. R. S. Faulks, Rev. E. S. Ottley; (Rural): Rev. Canon W. A. Hunt, Rev. S. J. Bell, Rev. L. A. Bralant, Rev. W. Elkin, Rev. F. Peake.

**Lay** (City): R. H. Cautley, G. A. Hunt, D. W. F. Richardson, T. F. Swallow, H. L. Weir; (Rural): F. Findlay, W. F. Grafton, R. W. Manley, F. C. Seabrook, F. H. Swinton.

#### General Synod

**Clerical:** Ven. S. F. Tackaberry, Canon A. M. Trendell, Canon W. A. Hunt, Rev. E. S. Ottley.

**Lay:** Mr. Justice F. Ford, R. W. Manley, F. S. Rowsell, H. L. Weir.

#### Provincial Synod

**Clerical:** Ven. S. F. Tackaberry, Canon W. A. Hunt, Canon W. M. Nainby, Rev. W. Elkin.

**Lay:** Mr. Justice Ford, E. Currey, G. A. Hunt, D. W. F. Richardson.

#### D.B.R.E.

**Clerical:** Rev. W. T. Elkin, Rev. R. S. Faulks, Rev. W. W. Buxton, Rev. F. Peake.

**Lay:** P. Greenwood, A. Richens, T. F. Swallow, H. L. Weir.

#### Press and Publications

**Clerical:** Canon W. M. Nainby, Rev. E. S. Ottley.

**Lay:** D. W. F. Richardson, G. Moore.

#### Social Service

**Clerical:** Rev. L. M. Watts, Canon Hunt, Rev. A. Elliott, Rev. F. Baker.

**Lay:** E. S. Cooper, R. P. Lefroy, F. S. Rowsell, A. C. Taylor.

#### Canons and Rules of Order

**Clerical:** Ven. S. F. Tackaberry, Ven. W. Leversedge, Canon A. M. Trendell, Rev. R. S. Faulks.

**Lay:** Mr. Justice F. Ford, R. S. Cautley, G. G. L. Moore, H. W. Tye.

## Rural Deanery of Edmonton

### ALL SAINTS' CATHEDRAL

REV. CANON A. M. TRENDELL

REV. W. W. BUXTON

A Business Girls' Branch of the W.A. has been formed with Miss Betty Brown as President, and already more than twenty young ladies have joined. They meet in St. Catherine's Residence on the second and fourth Tuesdays of each month. They are to be commended for their enthusiasm, and for the fine work which they turned in to the Bazaar.

The W.A. held a Bazaar in the Parish Hall on Thursday, Nov. 16th, and provided an excellent lunch in the middle of the day. Throughout the afternoon the ladies were kept busy behind the different stalls, and at the end of the day all agreed that they had done very well financially and that an excellent spirit of friendliness and co-operation had been the outstanding feature of the event.

Since the Bazaar the Evening Group of the W.A. have held a Rummage Sale with marked success, and the ladies of this group are to be commended for their efforts and the success which attended them.

The A.Y.P.A. continue to sponsor the Sunday evening social hour. This has been held with regularity every Sunday evening for the past five years, and the attendance of young people and service men varies from 35 to 100. We have ample evidence from the members of the forces that this has been greatly appreciated, and it has done much to link our own young people together.

In the early summer nine young people, members of this year's confirmation class pledged themselves to give \$450 towards the completion of the Cathedral building, and then went out among other young people and raised the sum to \$1,100 before the end of the week. Most of this has already been received, and the A.Y.P.A. have now set themselves the task to try and raise \$10,000 among young people of All Saints' before 1950. They have set the older congregation a magnificent lead and beginning with 1945 we intend to launch a campaign within the congregation towards this objective.

We understand that the radio programme "Thirty minutes with thirty girls" which is heard over CFRN on Tuesday evenings is very much appreciated by the radio audience, and we would like to pay our tribute to Mr. Barford and to the Junior Choir for the excellent work they are doing.

### HOLY TRINITY

CANON W. M. NAINBY

#### Parish Guild

At a meeting of the Parish Guild held at the home of Mrs. Harold Hawe on Monday, October 30th, another \$100.00 was voted to be applied on the Church mortgage. An invitation to be present at the next meeting of the Guild was extended to Mrs. Philip Debney, and arrangements will be made to collect clothing for a shop she intends to open to make money for a Home for elderly ladies. It is to be known as "Elizabeth House." A stall was taken over and operated by the Parish Guild at the market on Friday, November 10th, and the proceeds amounted to approximately \$42.00. The



next meeting is to be held at the home of Mrs. N. C. Legge, 11139 90th Avenue on Monday, November 27th.

### Young Women's Fellowship

At our regular meeting on November 8th, we were delighted to have Mrs. Barfoot with us as our guest speaker. She spoke of the great need there is for young women to train for the work of the Church, and urged us, as mothers of young girls who might feel inclined to take up this work, to give them as much encouragement as we can.

We are all looking forward to our annual bazaar on Friday, December 1st and an excellent assortment of articles is already on hand.

### Mothers' Union

The Mothers' Union had a very interesting speaker at their November meeting, when Miss Massey from the Sudan Mission told us about her work among Moslem women in Nigeria, and asked us to pray that more of our young people might be inspired to work in the Mission field. It was decided to give the collection for the day to Sudan Mission. The next meeting will be held at the home of Mrs. Kavanagh, 9725 93rd Avenue, on Thursday, December 7th, when Miss K. Jackson of the Family Welfare Bureau will address the meeting.

### W.A.

The grateful thanks of the W.A. are extended to all who attended our Annual Bazaar on November 3rd. The stalls looked particularly attractive, and everyone reported a very successful afternoon. Our Membership Tea, planned for this month, has been postponed until the new year. At our last meeting we enjoyed a most exceptional missionary address by Miss Daniel, a United Church missionary who has returned from Korea.

### Holy Trinity Girls' Club

During November, two house meetings were held, one at Miss Margaret Smalian's, and the other at Miss J. Cormick's. The two evenings were spent in sewing for the bazaar. We are pleased to welcome a new member, Miss S. Wilson. The annual bazaar is to be held on Friday evening, December 1st, at 8.00 p.m. in the Church basement in co-operation with the Young Women's Fellowship. A Fireside Hour was sponsored by the Girls' Club following a recent Sunday evening service.

### Sunday Schools

Our thanks to Miss Graham and Miss E. Merryweather for their help with the Girls' Bible Class during the absence of Mrs. Nainby. We are sorry to have lost Miss Doris Tingle as our Sunday School Secretary after seven years' splendid service. We are also losing Miss Penny Pryor, who expects to join the W.R.N.S. early in December.

Arrangements for Christmas parties have already been made.

### Choir

The choir had a very successful booth at the bazaar on November 3rd. Mrs. Smalian, the organist, and her husband, thanks all members of the choir for their valuable assistance, and also those who so kindly patronized the stall. We wish to welcome to the choir, a new member, Miss Shirley Wilson. Practices for the Christmas music, which is to take the form of a Carol Service, are under way. This is to be held on December 17th. A donation to the mortgage fund has been given to the Vestry.

### Sanctuary Guild

Mrs. G. G. Reynolds invited the members of the Sanctuary Guild to a business meeting and lunch at her home in Garneau one evening recently. A very pleasant time was enjoyed by all, and we were pleased indeed to see Mrs. Rose Casper in the chair after her recent illness. December 7th, 10.00 a.m. is the day for our Corporate Communion, when it is hoped new members will be admitted to the Sanctuary Guild.

### Mortgage News

The response to the mortgage appeal has been most gratifying, and we are delighted with our progress. Of the \$4,200 required to wipe out the mortgage this year, we have \$4,000 on hand, so that we confidently expect to be "all clear" by the end of the year.

### ST. FAITH'S

REV. L. M. WATTS

As we failed to get our news in last month's copy we have a few items to include of our October activities. We wish to record our thanks to all who helped take our children to and from All Saints' on the day of the Sunday School Rally. It was an inspiring service, and one that should give our children a sense of the larger family of the Church. And as we are thinking about the Sunday School we record with pleasure that Mr. Currey has recovered sufficiently to pay us a visit during the teaching hour on several Sundays. In the meantime Mr. J. E. Smith is doing good work with a staff of loyal teachers.

The Rev. W. W. Buxton kindly took the evening service on October 22nd when the Scouts, Guides, Cubs and Brownies paraded.

W.A. activities to be recorded are several. On October 27th the Junior W.A. tea was held in the parish hall. It was well attended and a profitable afternoon for the Juniors. Mrs. Chisholm, and her assistant, Mrs. Melnyk, were very happy about the whole thing.

On November 8th Mrs. Flesher gave her home for a tea and shower of gifts to be sold at the annual bazaar. It was well attended and the gifts were many. Thank you Mrs. Flesher. The bazaar itself was opened by Mrs. Cora Casselman on November 16th. The evening hour has turned out to be the popular time. Mrs. Currey and all the members were well repaid for all the work in connection with the bazaar. Receipts were most gratifying.

We were hosts to the Diocesan Board of the W.A. for the quarterly meeting on October 20th. Such meetings are a stimulus to greater enthusiasm in the good work of the W.A.

Again this year the W.A. has sent parcels to the men overseas. A letter has also been sent from the rector on behalf of the congregation. The worthiness of this effort was well assured by the number of letters received in reply last year. Another happy event was the presentation of a Prayer Book to Mrs. A. Davis (formerly Mrs. McAuley) on the occasion of her marriage.

The new rectory is now occupied. The rector and his family moved in on October 30th. We are all very pleased with ourselves about this. Members of the congregation have been invited to visit the new rectory during the afternoon and evening of December 1st. We are grateful to all who helped to fulfil this major need of the parish.

The Rev. H. G. Watts was a welcome guest at our morning service on November 26th. Those



# Searchlights of the War on Great Subjects

## XII.—ON PROVIDENCE

By Rev. Ebenezer Scott, M.A., B.D.

The last great subject on which we turn the searchlight of the war is the greatest of all. Do we see anything of God in this war? Is He at all responsible for it? Is He fulfilling His purposes through it? And if so, is His Providence truly a providence of love, or only a threatening fury of hate and violence and cruelty?

If we were to attempt anything like a complete answer to these questions, we should find ourselves in very deep waters. They involve the whole problem of the origin of evil. Why does God permit evil in the world at all? Christian theologians and philosophers of all shades of thought have filled innumerable volumes in discussing this subject. The plain man comes back to Man Friday's question to Robinson Crusoe, who has been endeavouring to instruct him in the first rudiments of religion. If God is far stronger than the devil, then why does not God kill the devil?

Bishop Butler comes to our relief, as he so often does with his dry, incisive sayings. "There may be necessities in the nature of things." "Things are what they are, and will be what they will be; why then should we wish to be deceived?" Evil, in all its forms, is there. Our immediate task is not to inquire into its ultimate origin, but to consider how best it can be frustrated.

One of the things which are what they are, one of the inescapable facts of human existence on which we need not try to be deceived, is that man's life on this earth is set in a physical framework. We justify this war to our consciences as a war of resistance to evil things; and if in the conditions of our mortality the soul itself can only act within the framework of the body and its material environment, in the last resort resistance to evil must assume a physical form and adopt physical means. The only way in which brute force, when it has defied all reason, can be subdued is by a physical force greater than its own. Physical force may thus become the embodiment of the spiritual force of righteousness.

To return to the questions with which we started. Do we see anything of God in this war? If we do not, then it was a mistake that we did not at once surrender the world to the tender mercies of Hitler. Has God any responsibility for this war? In its ultimate origins, no; men's own evil passions were responsible for it. Again, the God of peace and love must Himself make war against the violence and injustice of men; but does He require to employ, or even to permit, the brutal methods of human war, especially as they are brought to such cruel perfection in modern warfare, in order to achieve His victory? This is the most difficult of all our questions. Yet we may, with the most sacred regard for our Christian conscience, answer it in the affirmative. For God must deal with men, as men can only deal with one another, within the physical framework in which He has created them.

There remains Man Friday's question—why does not God kill the devil? Of course He could if He would; God is far stronger than the devil. But Man Friday unwittingly sounded as profound depths of philosophy and religion as the Origin of Evil itself, on which too the most powerful intellects had worked before him. Man Friday did not know to leave room for the free will which God has bestowed on



man. God wants to give man himself a share in working out His divine purposes. Man must kill the devil along with Him. It is a far slower process; but it is the measure of the glorious destiny which God has prepared for His highest creature, man.

In thus attempting to justify the way of God to man, even in this inhuman war, we learn that the only sure remedy against war, as against all the evil of which it is a part, is to make ever more determined efforts to justify the ways of man to God. With this most luminous and most penetrating Searchlight of the War we bring to one grand conclusion, not only this last series, but all the series of discussions on the War with which we have been occupied for the past five years, in the not unreasonable hope that the coming year will see the end of the war itself.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."

## The Basis of Peace

Owen G. Barrow

It was the Archbishop of Canterbury who said, "The root of the main political problems of today is religious—the presence or absence of faith in God."

Faith in God stands with confidence in men, as the sons of God. It is impossible to believe in God while disowning mankind. It is vanity to trust in the children of men, and dismiss God.

The reasonableness of the faith that embraces both God and man is the product of personal experience. God is true because I have found Him. Man deserves my respect and confidence because he has shown himself capable of all that is best.

In recent times there has been a rush away from the doctrine of human omnipotence, hastened by daily reports of human depravity. The human excess has been flown only to be exchanged for what might be called theistic excess. Both are less than satisfying, because both avoid the whole truth—The Incarnation. God in Man, Man in God, the Divine humiliation and the human exaltation. God made man in His own image that man might seek the perfection that is God.

This is the message of Christmas. This is the message of Peace on earth to men of Goodwill.

## "Anglican Answers"

WHAT DOES THE BIBLE TELL US?

The Bible has been for four centuries the greatest spiritual and literary treasure of our Anglo-Saxon people. It has always been fundamental to Christian faith and life everywhere. Today even among us it is neglected and largely unknown and its eclipse is a grievous loss to this generation. How has the change come about? The answer at least in part is this: that the knowledge of its nature and history lately acquired by scholars has not yet been made available to the mass of the people and for lack of it,

while a few still cling to the belief that it is verbally inspired in every line, the majority think that it has been undermined and discredited by Science and Higher Criticism and is no more than a collection of ancient folk lore and fairy tales.

For the past 100 years many of the great scholars of Europe and America have given their lives to the study of the Bible, and have accumulated a vast store of new knowledge about its origin and

*(Continued on page 6)*



# Christmas



Now again the year's dying,  
And the heart of man is crying,  
Burdened, puzzled, and war-blinded in its sin;  
And again comes Christmas, laying  
Its warm hand upon us, saying,  
"Is there any room for Jesus in the inn?"

"Once I came," our Lord is pleading,  
"And the blind world, little heeding,  
Gave Me scant and stinted welcome in a stall;  
Gave Me scorning, gave Me sighing,  
Reared a cross, and mocked Me dying,  
Which I made a sign of saving for them all."

"And now, after years of waiting,  
Will you still, by war and hating,  
Keep Me standing at your doorway, barred by sin?  
By your wrongs to one another  
You are wounding Me, your Brother—  
Is there any room for Jesus in the inn?"

We shall find a Christmas blessing,  
When humanity confessing  
With contrite and honest sorrow all its sin,  
Says, "Thy Church, O Master, leading,  
By Thy Death and Passion pleading,  
We will make a room for Jesus in the inn!"

—Carroll Lund Bates.





## WHAT DOES THE BIBLE TELL US?

*(Continued from page 4)*

history. From their labours has emerged a fresh and truer view of the nature of the Scriptures which it is foolish to ignore, for without it we cannot hope to restore the Bible to a position of authority and influence in the modern world. People today live in a "scientific" atmosphere: they cannot help asking questions: "How do you know?" "What evidence is there?" It will not do simply to tell them that the Bible is the Word of God. They will ask how we know that it is, and unless we can give them a convincing answer they will continue to neglect or disbelieve it.

It is here that the new knowledge comes to our aid, for it shews that though it carries the message of One God, the Bible is not one book but many. It is in fact two collections of books (1) The Jewish (Hebrew) books of the Old Testament—the many sided story of God's dealings with Israel. These books contain the loftiest and profoundest knowledge of God ever given to the ancient world, and further they look forward to a still higher final revelation. (2) The New Testament books which contain the story of Jesus Christ, his teaching, his life and death and resurrection and the rise of the Christian Church.

Is the Bible inspired? The question is not rightly put. It is men not writings that are inspired i.e. filled with the Spirit of God. The writers of the Bible were indeed uniquely inspired to give to the world the truth about God and man and their relation to one another. There are no other books which contain this revelation in its fulness and purity.

But it is important to notice the conditions under which it was given.

- (a) It was given to a particular people—the Hebrews—through men of their own race, at particular times and places, and it can only be fully understood if we keep these circumstances in mind.
- (b) It was given by many different men, and it takes many different forms—laws, prophecies, poems, history, allegory. Each has its own message

if we can read it aright.

- (c) It was given gradually, "line upon line, precept upon precept" as the people were able to receive it. The Old Testament is the record of a long and many sided revelation, progressive and not all on the same level of truth and insight.
- (d) It is a religious revelation and must be judged as such. This is its permanent value to mankind. Much of the Science of the Bible is out of date: some of its history is mixed with tradition and legend; the religious inspiration of the writers carries no guarantee of accurate knowledge in other fields.

When these facts (not theories) are clearly grasped, we see that the religious message of the Bible is as true and as important as ever. From it we learn that there is One Righteous and Loving God who rules the world, and that it is our duty and the only way to peace and happiness that we should worship Him and try to do his will: that all men and all human societies have in fact failed to do this, and that their efforts to build the good Society have always been defeated by their pride, selfishness and greed—in other words—their sin. That God sent Jesus Christ his Son to save us by his life and death of perfect obedience crowned by his resurrection. That if we truly repent, God for Christ's sake forgives and restores us to his grace, guides and protects us by his Spirit, grants us increasing knowledge of his will and power to do it, and finally the assurance that we shall one day enjoy his Presence forever.

This is the Message of the Bible: it comes to us from God through inspired men. It is true now and always, and to believe and obey it is the secret of life eternal.

W. A. FERGUSON.

Now is the time to begin planning for a better world. The need is before us and the minds of men are in flux. This new world order, if it is to withstand new outbursts of passion and greed, must depend upon moral and spiritual power and solidarity rather than upon armaments and police power. We won the last war by the power of armaments and lost it by the weakness of our moral and spiritual power.—Religious Herald.



## Comments—Original and Otherwise

### CURATE

#### THE CHURCHES AND THE RETURNED MEN

That is the subject of a recent article in Harper's Magazine. The writer is Dr. Bernard Iddings Bell. He is an Anglo Catholic, and one of the ablest preachers and writers in the Church in the United States. He was a Chaplain in the first world war, and afterwards President of St. Stephen's College and professor of religion in Columbia University. He has published 18 books dealing with religious problems.

Dr. Bell calls his article "A Letter to the Churches". He begins by quoting the late Bishop C. P. Anderson of Chicago as saying that "war only makes people more strongly what they were when the struggle began". If they had no use for religion before the war that feeling will be intensified when they return. "If they have loved God a little, they will have learned to love Him a lot".

He quotes also a Chaplain of the present war as saying "If the Church back home is relying on the war to do for the lads what the Church did not do for them before they put on uniforms, namely to make God-lovers and God-servers out of them, then the Church had better stop kidding itself". But what of those few in the war services who had an understanding of God and man, who were really Christians before the war? What will be their attitude toward organized Christianity when they come back?

There are three things Dr. Bell thinks they will be looking for, Simplicity, Sincerity and Sympathy.

In the space at my disposal I only can quote what he has to say about the Churches and Simplicity. "Simplicity is lacking because the blazing centrality of God as He is in Christ has become vague in churchly minds. Fussiness, vague and stereotyped prayer, choir music, hymn singing, young people's societies and rallies, no end of trivia, have been allowed to get in the way. Sermons have dealt with derivative matters, not with God. A living Christ in Heaven and in Sacrament, and in the hearts of the faithful, is what seems lacking; and without such a Christ a Church looks more than a little ridiculous . . . The men who come marching home will have seen that much plainly. The Church had better get rid of fustian if it is to meet the challenge of their exacting eyes."

In the opinion of Dr. Bell the Churches have equally fallen down in the matter of sincerity and sympathy, and he wonders whether the Churches will really wish to avail themselves of the returning men who have had conventions swept away by their war experiences, and who will insist on reality in religion. Here he quotes a letter from a fighting man in the Middle East. He is a university graduate, brilliant, urbane, and not

thirty years old. He had a good business position when he enlisted. This is what he wrote: "I always believed in God, I know God now. I have seen Him in the desert, and in the eyes of forsaken and oppressed people. I have seen Him weeping as the damned shells break and tear Him. I must be His utter servant . . . I shall compromise no more. I must preach Him and proclaim Him. If I come back, the ministry is my vocation. But do you think the Church has room for me in the ministry?"

Such in part is what Dr. Iddings Bell has to say to the Churches. If it makes us ask whether the brand of Christianity we are exhibiting is really the Christianity of Christ then his letter will have served a good and useful purpose.

#### WHAT IS REALLY THE WORK OF THE CHURCH

That is the question which the Bishop of Athabasca has undertaken to answer in his diocesan Leaflet just issued. Would that similar instruction were given not once but repeatedly in every parish and every diocese in the country. It is largely due to the lack of such instruction that there are to-day nearly a million nominal Anglicans that the Church knows nothing about. Here is what the Bishop has to say on the subject:

"It is often asked,—what is really the work of the Christian Church? It seems to have so many phases and avenues of service that the answer is not as manifest as might be expected. Is it not to make disciples for Christ and for His Kingdom and to link them into the fold of the Church. It is not simply to teach and to build up a fund of information concerning the Bible or the Church; a philosopher or a historian might thus investigate and study but be far from the Kingdom of God. It is not simply to help provide happy and comfortable social conditions under which homes and families may grow and unfold, though the Christian Church must never be unmindful of "a social Gospel." It does not simply mean the shepherding of a Parish either by a faithful Rector or through the services of faithful men and women in a community. But it does mean that the Church through human instruments, blessed by the Holy Spirit of God, should bring human souls into an awareness of God through Christ, the Saviour and the King of man's soul.

Sometimes it comes suddenly as it came to Saul of Tarsus on his way to Damascus: to others it is a gradual unfolding into the sunshine of God's Love and the reality of the indwelling of Christ in the Inn of Man's Soul. You know, it is like "falling in love". To this youth and maiden, it is love at first sight: to another youth and maiden, it is a gradual and natural allegiance and loyalty from the



time they went to school together and he carried her heavy (?) school books on the trail. Thus does the soul of man give loyalty and the pledge of allegiance to Jesus Christ.

There must indeed be a knowledge of the Biblical Jesus,—His wondrous Birth, His Life of teaching and healing, His Death on the Cross, His Resurrection and Ascension, but there must also be an interpretation of these facts in direct and definite relationship to the individual experience of the individual soul. "For me to live is Christ," said St. Paul.

This work of making disciples for Christ is not the sole monopoly of the parson or rector or minister: it is the glorious task of every servant of Jesus Christ. He is just so happy in his newly-found life that he cannot keep it to himself: he longs to share it with his neighbour. He seizes each opportune moment and situation. He has a passion for souls. This is your task and mine!"

### IS CHRIST PRE-EMINENT IN OUR CHURCH?

That is the heading in Forward Day by Day for the Bible selection and comment for this 9th day of October. As I read it I thought I would like to pass it on to those readers of Church Messenger who do not receive that splendid little booklet. It is a question which every Church member from Halifax to Victoria might well ask himself—

#### Editor's Note:

*Over eight years ago this feature of the Church Messenger was suggested by Curate who has month by month sent in these readable and stimulating comments. Long before that he was interested in the magazine, in fact, he was the one who was largely responsible for the commencement of this monthly paper in 1926 and has written many articles for it. Church Messenger owes more than it can express to Curate. He is now in his eighty-fifth year and has asked for a holiday from writing in order to take an aeroplane journey to Barbadoes to visit his daughter. Many thanks and good wishes to Curate! "Curate's Son" has agreed to contribute occasionally something under the same heading.*

### V-DAY IN EUROPE

#### Primate's Suggestion For Thanksgiving Services

"It may be," writes the Archbishop of Canterbury, "that the end of the European fighting will come upon us suddenly. I hope that arrangements will be made in every church to hold a solemn service of thanksgiving and rededication at the earliest possible convenient moment after any such news is received. I should like a time to be chosen and notice to be given in advance that on any day on which the announcement of the end of the European fighting is made, if it be before 6 p.m., there will be a service in the church that evening at a time of which everybody is aware in advance. In each parish the time should be fixed to suit the convenience of the people, but it should, if possible, be announced early; the sooner the better, so that everyone may know that on that day if

### Is Christ Pre-eminent in Our Church?

Read Colossians 1: 9-18.

"And he is the head of the body, the church: who is the beginning, the first-born from the dead; that among all He might have the pre-eminence."

The living and inspiring figure of Christ must always be recognized as the Head of the Church. Our main business as Churchmen is to announce to the souls of men, in God's Name, what God Himself shouted into the ears of the listening disciples, "This is my beloved Son, hear Him!"

There may be many ways in the Church of conveying that message and of getting men to listen and respond: sermons, services, budgets, organizations, shrines, steeples; but the best way is the personal way: one person saying quietly but insistently to another, "Come and see."

Unless this is the Church's message, conveyed with simple certainty to those who stumble and falter for lack of a divine authority, the Church fails, whatever her visible structures may appear to be.

Is Christ the head of our Church? Is He the heart and soul of every program? Or has He left us to go elsewhere, because we do not give to Him the pre-eminence?

These Bible reading booklets can be had at 604 Jarvis St., Toronto.

they come together they will find a congregation united in praise, thanksgiving and dedication. I suggest that in all cases the Te Deum should be sung at this service."—Church of England Newspaper.

### SPEAK TO US, LORD

Speak to us, Lord, until our hearts are melted  
To share in Thy compassion for the lost:  
Till our souls throb with burning intercession  
That they shall know Thy Name, whate'er  
the cost.

Speak to us, Lord, till, shamed by Thy great giving,

Our hands unclasp to set our treasures free;  
Our wills, our love, our dear ones, our possessions,

All gladly yielded, gracious Lord to Thee.

—Selected.



## A DAY OF EVANGELISTIC WORK IN KANGRA

By R. L. Fleming, A Teacher in Woodstock School, Landour, India.

Upon our return from the Lady Willingdon Hospital at Manali, where we had just spent a delightful winter holiday in the snow, we stopped at the central point of the Church of England in Canada Mission. There at Palampur the Wilkinsons welcomed us back, for it was they who arranged for our fine Kulu trip. We had never visited this Mission before and were glad for this opportunity of doing so. Less than thirty years old, its influence is being greatly felt, for, as a retired Colonel in the valley remarked, "The whole atmosphere of Palampur has changed since the Mission came in".

Canon Wilkinson was preparing for a few days in the villages and this morning asked me if I would like to come along. I was glad of the chance, for my work at Woodstock School, Landour, is teaching European children in a truly Western atmosphere, and I have little contact with rural India. Armed with a lunch bag and water bottle, we made our way down through the Palampur Bazaar, across a mountain stream and out over the fields. Although it was the first of March, the day reminded me of one of those first warm days in June in America, when one's blood tingles and one is glad that he is alive. We passed through a tea garden, terraces sparsely grown in flax, under bamboo groves and past wild plum trees in bloom. We crossed another little stream to the village of Thanda. At the outskirts was the home of a Christian worker, Charlie Samuel. His house was exceptionally neat, fronted by a fine garden.

Our forces gathered in a little whitewashed building which was the village church. After a short service, plans for the day were drawn up, and workers set out in different directions.

We took a narrow hill path and passed rapidly from one little valley into another. We were always conscious of the high rim of the Himalayan snows, glistening to the North. Truly our feet were placed in pleasant places.

In the road we met two men, unlike most Indians they could read and write. The one with rings in his ears bought an Urdu Gospel while the other bought one written in Hindi. Each wrote his own name on the gospel portion while Mr. Wilkinson talked to them. Soon after we met an army boy home on leave who spoke English. His family were large land owners. The boy had not heard of the profit to be gained from growing teasel so Mr. Wilkinson asked him to stop at Mr. Samuel's house in the evening on his return from Palampur and see the teasel field in the demonstration farm there.

The next stop was a tailor's shop where we had some conversation with a group of men and they were informed of the evening meeting to be held in the church. At several houses we drew a blank as the men were out working in the fields but word was left about the evening meeting. At a grain shop, Mr. Wilkinson took a grain of wheat in the palm of his hand, saying to the owner that nowadays men can make wonderful things: a house, a palace, a motor car, a ship, an aeroplane but not one can create a grain of wheat. God does that; the life in the seed is like life in us—a gift of God. And God has a purpose for the seed, a life of beauty and fruitfulness, growing steadily until it brings forth fruit an hundredfold. He also has a purpose for our lives, purity and truth and the fruits of righteousness. As God nurtures the seed through nature, so are we nurtured in spiritual life through Christ and salvation through Him. Others, listening in, also nodded with the grain keeper and one took a gospel.

A little later we arrived at a village where a leper lived and sat down to rest in a neighbouring outcaste courtyard. The leper was  
(Continued on page 12)

*Mr. and Mrs.  
Samuel and their  
home at Tanda.*





## DECEMBER



3. FIRST SUNDAY IN ADVENT.
6. Nicolas, Bishop of Myra, circ. 342.
8. Conception of the Blessed Virgin Mary.
10. SECOND SUNDAY IN ADVENT.
16. O Sapientia.
17. THIRD SUNDAY IN ADVENT.
20. Ember Day.
21. Saint Thomas, Apostle and Martyr.
22. Ember Day.
23. Ember Day.
24. FOURTH SUNDAY IN ADVENT.
25. CHRISTMAS DAY.
26. Saint Stephen, Martyr.
27. Saint John, Apostle and Evangelist.
28. Innocents' Day.
29. Thomas, Archbishop of Canterbury, 1170.
31. SUNDAY AFTER CHRISTMAS.

### "FOLLOW ME"

Are we keeping at this joyous season of the year the commemoration of just an event of Palestinian origin and duration? Do our minds and hearts bridge the centuries only to dwell upon that scene of such immeasurable spiritual import in Bethlehem? Is the all too brief earthly life of the One born there the period of time of the Incarnation? Our joy in the coming of the Christ of God into the center of the life of the universe as its all-animating cleanser and enabler is based on a far more comprehensive view. Place beside the Birth and the Life the words of brightest authority, "Follow Me."

We believe in a continuing Incarnation, which means that our Lord by His union with humanity is still in it, leading it, understanding it, remaking it, and experiencing with it. The Christmastide is the anniversary of the coming of that inner knowledge as light and life into religion's message.

As year after year with hearts full of love and wonder we come to the place where the Infinite One lies in a shelter made for cattle, the real element of our joyousness is in the fact that we stand with Him on the threshold of a new experience. He asks us to follow Him not entirely by trying to reproduce the scenes of His earthly existence but by going on with Him to the winning of those things, which while most bitterly needed by the world and its people, have been as yet unpossessed. Follow

Me, He says, out of your doubts and out of your darkness and out of your earth-bound hearts into that larger life which is the portion of all the sons of God. He leads not to draw attention to what He can do by the mightiness that is in Him, but that we may share in all the Life of God, which is the only endless satisfaction amid the going and the coming of the business of this world.

—Rev. Edmund Randolph Laine, Jr.

### A PRAYER OF COMFORT AND HOPE

We give them back to Thee, Who gavest them to us. Yet as Thou dost not lose them in giving, so we have not lost them by their return. Not as the world giveth, givest Thou, O Lover of souls. What Thou gavest, Thou takest not away; for what is Thine is ours always, if we are Thine. And Life is eternal and Love is immortal, and death is only an horizon, and an horizon is nothing save the limit of our sight.

Lift us up, strong Son of God, that we may see farther. Cleanse our eyes that we may see more clearly. Draw us closer to Thyself that we may know ourselves nearer to our beloved who are with Thee. And while Thou dost prepare a place for us, prepare us for that happy place that where they are and Thou art, we too may be; through Jesus Christ, our Lord. Amen.

BISHOP TRENT.

### A DEMOCRATIC DECORATION

"It is democratic because it takes not the least heed of social rank or status, exclusive because it is the simple insignia of all the honors which a grateful country can bestow and gives the right of entry to what is generally considered the most select corps in the world. It is recruited from that very limited circle of men who see what is needed and do it at once at their own peril and, having done it, shut up like an oyster. This is a wise provision of nature, for if the men who did things talked half as much as the men who know how things ought to be done, life would not be worth living.

"Gentlemen, you are recipients of an honor which can only be won in time of war and there is no wise man today who, having learned what war means, does not pray it may never come again in his lifetime. But that fact only enhances the value of the Victoria Cross for it is a certificate, a symbol of the possession of those qualities which, though war calls them forth, are really the foundations of peace, the qualities of a cool head and an undaunted heart, a fearless disregard of self—all these qualities summed up in the brief legend engraved on the cross itself.

"And if any man thinks that 'valor' is only called forth in fighting our enemies on the actual field of battle, he must, I think, have a very distorted and mean view of life."

Selected.



## The Children's Welcome



*"Ye shall find the babe . . . lying in a manger."*

Little Baby Jesus, on your bed of hay,  
We would bid you welcome on this  
Christmas Day,  
We would like to offer gifts so rich and  
rare  
That your star-lit stable would seem a  
palace fair.  
Little Baby Jesus, so small, and fair,  
and sweet,  
We would like to worship, kneeling at  
your feet,  
We would like to honour our little new-  
born King,  
So with glad thanksgiving now our  
praise we bring.

R. S. Bauer.

## The Twin Christmas Trees

Two little trees found themselves transplanted into a garden in front of a lovely home.

At first they were a little bit shy of each other, but one day they began to talk.

"I suppose we were chosen to come here," said one little tree to the other, "in order that we might make beautiful this home, one on either side of the garden path."

"Yes," said the other little tree, "the people were nearest to me when they were talking, and they decided to take me, looked about for a twin tree, and decided to take you."

"And now I suppose we shall stay here all our days."

"Yes," said the other tree, "for we have been planted here. I miss my friends in the forest, but I'm glad I have you."

"Yes, I am glad we have each other, too," replied the twin. "But I have been thinking, too, of the tales they tell of the trees which are taken into the house at Christmas-time. I hear they are all lighted and decorated, and are very important on Christmas Day."

"Ah, well," said the other tree, "our job is just to look pretty where we are."

"Yes, I suppose you're right," was the little tree's reply.

So the days went by, and winter came. One night the snowflakes fell, so soft and light, that next morning the trees were surrounded with snow, while tiny flakes decorated their branches, too.

The next night, some children watched while their Daddy connected some little coloured electric lights to the tree.

"Oh, how lovely, Daddy!" cried the children with glee as they clapped their hands.

Later they all went into the house again, and the trees saw the children watching them from the window, until someone called the girls and boys upstairs.

"I suppose it is the children's bedtime now,"





said the one tree to the other. "And here we are, alone again. I can't help feeling a little disappointed. I would like to have been in the house with gifts decorating me."

"Well," said the other tree, "we have the little coloured lights, and we have real snow-flakes instead of artificial ones, but the gifts we shall have to forget."

Next morning the little trees were given a lovely surprise, for the children came out of the house, with something in their hands.

As they came down the path, one said to the other: "Let's divide our suet and crumbs. You put yours on one tree, and I'll put mine on the other." So this is what they did.

"Now," said the children, when they had finished putting on the little morsels of suet, "now the birdies can have their Christmas party, and they'll know we haven't forgotten them."

The children went indoors again, and watched from the window as the wee birdies, chirping gratefully, ate every morsel of their Christmas dinner.

"So," said the one little tree to the other, that night, very happy indeed, "we had snow,—and lights,—and gifts, too!"

—Ivy Trail.

## A DAY OF EVANGELISTIC WORK IN KANGRA

(Continued from page 9)

supposed to be living in isolation from the other villagers and coming to the Leper Home as an outpatient for regular treatment but the arrangements were not satisfactory and the leper was absent so another visit would be needed later on.

Mr. Wilkinson asked the villagers why they did not use their fertilizer on their fields instead of wasting it. Also, why didn't they cut down a few trees so sunshine could help to make their crops grow? Why not try cultivating teasel which is very profitable? They could learn about these things at the mission farm nearby and get help from Mr. Samuel. Mr. Wilkinson started to talk to them about Christianity and his enthusiastic presentation was punctuated by a chorus of "Hawn" or "yeses" from the listening men. While we were there four heads of cattle wandered in. A mature cow stood almost three feet high, a frightful excuse for a bovine.

On our way back to Charlie's house for tea, we came upon a knot of men. When we started speaking of Christianity, we got no response. Mr. Wilkinson explained to me that through the help of the Mission, a number of people were able to escape from the clutches of their leading man who was a money lender and he wasn't pleased.

One of our number was the village headman—a fine looking fellow who had only recently become a Christian. Due partly to his influence, numbers of his caste are very much interested in Christianity.

Back on the verandah of the Christian home, we rested and looked out over the colourful

and fragrant stock, roses and sweet peas which hid the vegetables beyond. One brilliant spike of gladioli was already in bloom. Mrs. Samuel brought us delicious Indian tea and pakauras—a vegetable mixture rolled in dough and fried in fat. I learned that the Samuel children, now mostly grown up were doing very well in their several occupations. The eldest boy is a college graduate and one of the best teachers in the Mission High School. The next boy is a Petty Officer in the Royal Indian Navy. He had been sent to England for advanced training and had been in action several times. Another son is in the army and now in action in Burma.

Later as I rode a horse back to town, I met the soldier boy of the morning returning through the tea garden. No doubt he had met with something more than teasel seeds—perhaps the seeds of the Kingdom. I learned that the little village church was packed with non-Christians that night. I made my way in the direction of that glorious snow range, rising above the Mission Compound and felt that we had had a good day, planting God's seed in the hearts of people of India.

## ARCHBISHOP OF YORK ON POST-WAR NEEDS

The Archbishop of York writes "Now that the end is in sight there is urgent necessity that we should be ready for the domestic problems which will await us directly demobilisation begins. There will be two great demands—work and houses. The Government has been planning both for employment and building. . . . But the Church has no right to urge the Government to take action unless we are doing all in our power to make ready for the time of peace and demobilisation. In some directions we have made good progress. The Reorganisation Measure will give the Church a great opportunity of rearranging its parishes on more reasonable lines in the districts which have been affected by the war. . . .

"Every parish has its own responsibility towards the demobilised. All our Church Councils should be considering what can be done in their own parishes in the years after the war: the welcome they can give to the demobilised; the fellowship they can help to arrange for them; the work they can offer to those who may wish to take a more active part in Church life; and the means by which they can best attract and hold youth: these are all problems which should be discussed. Some parishes may indeed come to the conclusion that they can do very little, and that they have neither the resources nor the opportunities. But at any rate let every parish consider most seriously what it can do in these matters. I hope that most parishes will find they can do something. The place of the parish in the religious and social life of our people will be determined for many years by what is done in the months immediately after the war. Though demobilisation will not come yet, and when it comes it will be gradual, we ought now to begin thinking out our plans."



## One Hundred Years Ago

**Transfer of Marriage Licenses** The Bishop of Montreal to Sir C. T. Metcalfe, 14 Dec., 1844. Your Excellency appeared favourably to listen to observations which I made relative to the transfer to the hands of the Bishop, so far only as the members of the Church of England are concerned, of the issue of marriage licenses in this diocese . . . Steps have recently been taken in the House of Assembly in order to a legislative appropriation of the marriage license fee fund . . . The Church of England is labouring under not a few actual grievances—and under this head I venture to class the system which has prevailed, with reference to the issue of marriage licenses.

. . . Bishops of the Church of Rome of their own authority issue the "dispense de bans," correspondently with which the issue of the license which is the same thing should plainly be in the hands of the Bishops of the Church of England. In a strict legal acceptance, it is impossible to recognize any other See of Quebec than the Protestant See (the See of Quebec is an integral portion of the See of Canterbury connected with it by Royal Letters Patent) . . . Is it not an anomaly and hardship that the Church of England in a marked and needless manner should be put upon a footing inferior to that which is occupied by the Church of Rome? I am not soliciting any interference with privileges enjoyed by that church but that the same measure be dealt to both. The issue by civil authority in the colonies of licenses for marriage between parties belonging to the Church of England originated, if I am not mistaken, in the fact that at the time there were no bishoprics established in them; the very circumstance of affixing a seal (to the marriage license) which carries the episcopal emblem of the mitre appears to be a recognition that the act is properly an episcopal act. I believe that by the law of England the issue of marriage licenses is part of the ecclesiastical jurisdiction, and would have been assigned to bishops of the colonial establishments if Sees had been created within them. Without any ill-feeling towards members of the Church of Rome, it can hardly be otherwise than galling to members of the Church of England in this diocese, not only to see their bishop debarred from the privilege possessed by prelates of another establishment, but to be obliged to have recourse for the license, which is stamped with the emblem of his office, to laymen of the Roman Catholic persuasion. . . . In New Zealand, where the establishment of the colony and the Bishopric have been simultaneous, the power (of issuing marriage licenses) has been confided to the bishops. I have seen mention of the appointment by the Bishop of New Zealand of a surrogate for the issuance of marriage licenses in New Zealand. . . . In making these representations I am not seeking any addition to the emoluments enjoyed personally by myself, but because of

the extreme poverty of the church in this diocese . . . The number of clergy in this diocese has increased during the past eight years from 0 to 80, but they are dependent upon the bounty of a society at home which is dependent for its resources upon public favour. . . . The clergy reserves yield us nothing now . . . the day at which they will begin to yield anything appears far off. (Public Archives, S. Series 3880.)

**Note:**—The marriage license fee was established in 1780 at a pound, 12 shillings and 6 pence. It was received by the governor's secretary, who held the position of registrar until 1841. In 1846 these fees were used to pay the Rebellion Losses Debentures. (Prov. Synod Journal, 1871.) "The only competent authority to dispense with bans before the solemnization of marriage would appear to have been the Crown in the exercise of the Royal Supremacy in ecclesiastical matters . . . but the procedure of Roman Catholic bishops in dispensing with bans, although of questionable legality, seems to be recognized by the civil code of Quebec and would probably be held valid by the courts (C. Lemesurier—"Marriage Laws of Quebec," p. 150.)

**McGill College, Montreal.** Bishop G. J. Mountain to Sir C. T. Metcalfe, governor-general, Quebec, 13 Dec., 1844. If in the address of the Royal Institution for the Advancement of Learning, signed by myself as principal, and relative to the affairs of the McGill College, there is a recommendation of the indiscriminating appointment of persons belonging to different religious sects to offices in the college, there can be nothing more alien to my private convictions than such a measure. I am desirous, however, of adding that as a matter of right I have never contended for the exclusive occupation of these offices by members of the Church of England—more than this, I have had my part in the nomination of members of the National Church of Scotland to professorships in the university (with the existing appointments, all held by members of the former church, I have had no concern whatever). I conceive at the same time that the university having been founded by a member of the Anglican Church, it would be but fair that the office of principal should be reserved for a person of the same communion, and that in the case of the Professorship of Divinity, the like reservation should be made. In fact, the idea of a provision for teaching two systems of theology jointly or alternately in one university would be something very full of objection. The Hon. A. W. Cochran desires to have the opportunity of expressing his accordance with my views. (Public Archives, S. Series.)

(Addenda to above letter) I spoke of all the appointments in McGill as being in the hands of the Church of England. This is only



true of the principal and officers resident within its walls. In the Medical Faculty there are gentlemen holding office who are of different religious persuasions.

(Note.—The Rev. John Bethune, acting principal, was instrumental in opening the Faculty of Arts in 1843, the professors being clergymen of the Church of England, but acted abruptly in so doing.)

**Red River Bishopric.** Bishop G. J. Mountain to C. M. S. London.—Quebec, 16 Dec., 1844. (Concluding portion of letter)—I am convinced that it is the duty of the English government to perpetuate the church according to her full organization. There is not one clergyman of the Church of England on the further side of the Rocky Mountains. The Hudson's Bay Co. did maintain a chaplain at Fort Vancouver in the Oregon Territory—they have ceased to do so. Within their own proper territories they have one at Red River. I hope I may suggest that the Company should be solicited to take some share in establishing a Bishopric in its territories. They are lords paramount there. They can make any laws, issue their own money and raise a military force. A bishop whose diocese should comprise the country east of the Rocky Mountains—this is now the thing to begin with . . . Already a gentleman, the late Mr. Leith, who was a resident factor in the Territory, has bequeathed the sum of £10,000, as yet, I believe, in litigation, towards the propagation of the Gospel in the scene of his former pursuits, with the interest arising from which sum it is intended . . . to establish a mission and school in Cumberland. It is the rules of the Company's posts that the factor, when there is no clergyman, shall read service on Sundays. They have forwarded the erection of churches at the Red River . . . The religious amelioration of a country will always bring a good return to its lords . . . I feel with an indescribable force the necessity of establishing a bishop in those territories. Perhaps I need not disclaim such an idea that all the virtue of the Gospel is centred in the Episcopate, but it is the Episcopal Church of England which took the lead and gave the impulse to other parties for planting Christianity in that land and which has been conspicuously successful in diffusing blessings among the people; and an Episcopal church, without a bishop is an anomaly, a contradiction in terms—a clergy without superintendence—people who love the church (it may be said that the whole population at Red River will shortly be composed of persons trained exclusively in the Church of England—a happy spectacle of religious unity)—the nearest bishop 2,000 miles off, the intervening country, a waste howling wilderness, and be under a disability, without special commission from home, to act for the Territory—What can be more discouraging to our people than to see, in the adjoining Roman Catholic settlement, the Church of Rome, the establishment of a bishop of French origin and to know that a second has been establish-

ed in Columbia, though his residence is, I believe, in United States.

The Church in the early days was planted in new regions by seating at a central point the bishop with his Cathedral and College of Presbyters who ranged the country under his direction. This is wanted in Prince Rupert's Land . . . Most cheerfully would I repeat my journey every 4 to 5 years if that would serve the purpose, but the effect of my visit served rather to set in strong relief the need of provision for the exercise of Episcopal functions on the spot . . . The American Episcopal Church has consecrated a bishop for China where we carried war—a necessary war, it may be granted . . . Can it be endured that England should leave her dependencies unsupplied?

I cannot, for one, withhold the expression of my feelings in the cause . . . "My heart was hot within me, the fire kindled, and I have spoken with my tongue," And I may speak yet again in a different way. A move should be made at once—an earnest determined move with the eye of faith turned to God. I am, reverend Sir, your very faithful servant, G. J. Montreal. (P. 178, The Bishop of Montreal's Journal.)

**The Church in the North-West** (from "History of North-West," Vol. I, by Alex. Begg, p. 293).—In 1838 James Leith, chief factor in Hudson's Bay Company, bequeathed a sum of £12,000 for the benefit of Indian missions in Rupert's Land, but on his death the family disputed the bequest with the executors in a process of litigation, closed in 1849 by the Master of the Rolls in favour of the missions on the understanding that the Hudson's Bay Company should donate £300 annually to be set apart for the purpose of endowing a bishopric in Rupert's Land, which, added to the interest on £12,000, rendered the income of the See about £700, and in 1849 the diocese of Rupert's Land was established by Letters Patent.

**St. Andrew's, Grand Rapids, Red River.**—Rev. Wm. Cockran, 30 Dec., 1844, to the Bishop of Montreal, expressing gratitude for the bishop's visit . . . I am beginning to gather materials for a new stone church at the Rapids, 80 feet by 40, to give room to accommodate the increasing population, and if a bishop should come to Rupert's Land he could have it so arranged as to suit his convenience. It will take three or four years to finish . . . I have subscribed to it and I am exciting others to follow my example. (Quebec Diocese Archives, p. 59 of Red River Vol.)

## BROADCAST OF WORLD CHURCH NEWS

Arrangements are being made for a weekly broadcast of World Church News, to be given over the C.B.C. from station CBL, Toronto. It is planned to begin this on Monday, November 13th.





# Home Horizons

By Charity Mauger

For Christmas, a year ago, Brigid wrote "Since the news 'Peace on earth to men of good-will' first spread across a world startled by its very gentleness, there has never been a time when the Christmas ideal has seen such intention, such will, to make that ideal a reality as in this year of 1943, when the world is steeped in terror, in carnage, in torture and destruction." She quoted an Irish soldier of the last war, leaving for his little daughter the reason for his giving everything, including life, "For a dream, born in a herdsman's shed, and for the secret Scripture of the poor."

The intervening year has but deepened the intention, and resolve and "peace on earth" is much more definite than it was a twelve month ago. The fighting men recognize the ideal, are perhaps living, even while fighting, on a more exalted plane than we at home can understand. We talk and hope for security and freedom from fear and want. Let us remember that Freedom of Worship was one of the Four Fundamentals, and surely should mean not a mere freedom but an obligation to our Church, and a care for each individual soul. How else can we establish any sort of new order, or maintain the human ties and spirit of goodwill now existing among men of many nations. How else can we say with any sense of its true meaning—"A Merry Christmas."

The name of Brigid will continue to appear in Home Horizons, for her spirit, and her lifelong efforts must go on. She spoke clearly and courageously for many years, and was often commended for wise judgment and vision. Now is the time for her followers to show gratitude for her high example—to keep alive and to follow her well-known tenets, and to pray "that Thou wilt open our eyes to behold the heaven that lies about us, wherein they walk who, being born to the new life, serve Thee with the clearer vision and the greater joy."

\* \* \*

## Franklin Stoves

Friends took me motoring one lovely autumn day, a drive with a special objective, and not a long distance, but through a country totally different from the lovely rolling farmlands which surround our village. Our objective was a Franklin stove, which had been discovered in a farmer's chicken brooder, coveted, and purchased, and delivery arranged, four months before; we weren't alarmed at the non-delivery, knowing how busy farmers are, but it seemed wise to make sure of the treasure before cold weather came.

Franklin stoves are of many variations, based on a model invented by the one and only Benjamin himself, on the principle of an imitation fireplace. The appearance of the utilitarian stove, which supplanted the big old fireplaces, with their cranes and spits and iron pots must have brought, along with greater ease for the housewife, a great dullness and drabness, and





Franklin's recognition of this loss of glowing colour took a most commendable form. I can remember five Franklin stoves in my home, only two of them alike, before a more convenient and less attractive furnace was installed, and after many years two of the oldest were brought back. For the house, built in the eighteen twenties or thirties, was of the period when stoves were considered superior to fireplaces. Incidentally the friend who drove us out after the Franklin was of the same opinion.

Two models of my childhood made a great appeal to me. One was a big heavy stove closely resembling a fireplace, in which we used andirons and short logs, and before which we sat on a white fur rug and looked forward to a world that bore no least semblance to the one we got. The other type was for coal, although wood could be burned in it, with sliding doors, above and below, that gave great variation in drafts. We burned soft coal, from our nearby mines, nice chunks resembling cannon coal but which festooned pipe and chimney with quantities of highly inflammable soot, and produced periodic crises. My prize from the chicken brooder is a streamlined model of the coal burner, very thin through, but with a deep grate, and with the upper and lower fronts removable, instead of sliding. It isn't as old a stove as those others, but it is old enough to draw excellently, and it provides the cosy warmth and the glowing, flickering dreams. It's just the eyes that now see such different shapes, and the imagination that cannot soar as far or as easily.

\* \* \*

#### Home is Where the Heart is

The friend who drove us out to get the stove was born in England and learned his Canada in the hard way. He knew the west first, and brought to the east, from the newness and rawness of the west, a longing for the more gentle amenities of the farming communities of the older sections. "The east to me suggested red apples on trees, and nestling farm houses, suggesting bright hominess inside," he explained, then added, hesitatingly, "outside, the picture is much as I had wanted it, but it seems a little disappointing inside."

That remark is but another testimony to what we all, who know anything about life on the average farm, must admit. There just seems to be so much to be done, even in normal times, when there are young people either at home or in service, and no amount of planning or organizing will stretch the hours and the days over it all. So life must be lived hurriedly, crudely, and much of it lost.

By a coincidence—and how many coincidences there are if we have an eye out for them—after coming home from that drive the following paragraph by Gladys Tabor, well known woman writer of stories and "Diary of Domesticity," had this to say on the same subject: "The little white villages, sprinkled with home lights. Perhaps home lights are the most beautiful of all; families gathering in kitchens and diningrooms, children home from

school, men back from work, women with their own folk around them secure and comfortable."

There followed on the reading of that paragraph a voice from the past, my brother, as he was tidying himself for the evening meal, "I love the time of year when the hanging lamp over the dining table has to be lighted for supper, and there has to be a fire and there is corn for supper." All three speakers see the same thing—the family unit, united by love and common aims and interests, in its true and proper setting, the Home.

\* \* \*

#### Jobs For Our Own Men

Our village has had a remarkable record for enlistment. The Council has presented each soldier from the municipality with a wallet when he went overseas. The Comforts Club has done a splendid job of sending each individual boy parcels, especially cigarettes. The local paper has gone to each soldier, man and woman. But—and of how many communities is this true we wonder—there has been no concerted agitation or preparation to provide the returning men with jobs.

All the men overseas with the shadow of the depression so close behind them are wondering and worrying. They would like to come home and settle in the village that has been home to them, come back to the wife waiting or to choose one from the village girls and to have a home and a steady job. Not only do they deserve that future, but it would also help to untangle many postwar problems if each village made opportunities for its own men.

The women who are doing considerable thinking do not seem to realize that they should get into action. The governing body of the community is the Council, which should be made up of men and women elected because they have the interests of all at heart. Before them should be laid the need for postwar planning and exertion worthy of the efforts of the men who are fighting. Many elections are held in January, so it is a bounden duty to get busy in the next few weeks. At least do not have the sin of indifference on your conscience later.

\* \* \*

#### "Neither Stands Nor Sits"—But Leans!

It is very distressing to notice how many men and women of our church do not kneel upon their knees when required to do so during the Service. There are some, perhaps many, with rheumatism and physical disabilities who are obviously exempt, but that would be but a fraction of those who seem nervous about losing touch with the seat behind them. The habit seems increasing, too. I was never present at any Service when reference was made to this careless, irreverent habit.

\* \* \*

A bus acquaintance on a two-hour ride proved a source of extremely interesting information. I had thought I was conversing with an Englishwoman—with a slight lisp—ad it wasn't until she remarked of the north-country driver, "I do love those English



voices" that her own Norwegian birthplace was revealed. She had served in connection with the Muskoka Little Norway, and, therefore, was in touch with the trend of thinking for the future Norway. She explained that an occupied country must do straight and accurate planning, and be prepared to employ the best means, as proven in suffering and adversity, to restore their country's greatness.

To illustrate her meaning my acquaintance told me of the officer commanding the men of her country training in Canada. She thought him one of the best thinkers as well as leaders, but quoted him as saying, after outlining plans which he would like to see put through after Norway was freed, that no doubt his ideas might well seem old-fashioned at home where occupation and war had sharpened perceptions.

She also told of the excellent midwifery training given the nurses of Norway, and their care, prenatal and postnatal as well as the actual delivery of the baby, which ensured the best safeguard for the mother and child, and—strangely, or so it seemed to me—in institutions, which, she contends can be run much like boarding schools. If it were her good fortune to go back to Norway for a period after the war, to lend a hand in the rebuilding, she would like such institutional work. But, as in the case of the officer, she fears she may not be sufficiently up-to-date. Security would seem to be enervating!

\* \* \*

"It is dire destruction for man when he envelopes his soul in a dead shell of callous habits, and when a blind fury of work whirls around him like an eddying dust storm shutting out the horizon. That, indeed, licks the very spirit of his being which is the spirit of comprehension."



## CANADIANS ALL

An inter-church committee has recently issued a valuable leaflet giving the Christian attitude to the Canadian Japanese. The following is quoted from it.

While Canada is fighting a war for democratic principles she can ill afford to discriminate among her own citizens on grounds of colour and race. As President Roosevelt has said "Our present enemies are not only Germany and Japan. They are the forces of oppression, intolerance, insecurity and injustice which have impeded the forward march of civilization."

## Resettlement the Only Solution

While several solutions to the Japanese Canadian problem have been suggested, it is the view of the Committee sponsoring this folder that resettlement, and resettlement alone, is the only hopeful one offered. By resettlement is meant not only the scattering of the evacuees among the provinces by families in such a way as to preclude the formation of "colonies", but also their placement in jobs in accordance with their occupational skills, previous experiences and interests. The aim is that they may all be re-absorbed into productive life, living as normal Canadians in normal Canadian communities. This means work with dependable incomes, regular home life, opportunities for education for the children, satisfactory social relationships, and adequate recreational opportunities.

## Community Acceptance a Challenge to the Church

The success of any resettlement plan depends upon the willing co-operation of residents in those parts of Canada east of the Rocky Mountains in accepting these people into their community life. Here is a challenge to the church to give a strong Christian lead. For decades we have sent our missionaries to the ends of the earth preaching the good news that all men are brothers. Now we have an opportunity to demonstrate brotherhood in our own communities. The Japanese Canadian is not asking for charity or special privilege. He wants tolerance and friendship, plain Canadian justice, the simple chance to live and work in the country of his birth. Should not Christians lead in standing for justice and friendliness in community and national life?

## IN HIS NAME

Then, as His faithful ministry  
Drew near its earthly close;  
When sinful men and Magdalene regenerated, rose;  
When lepers walked abroad as free  
As others, fully clean,  
The Saviour's vision, lovingly,  
Surveyed the ever-moving scene,  
Embracing you and me;

Go, preach the Gospel in my Name,  
And things still greater do;  
O heal the weak and blind; reclaim  
The broken hearts, yours broken too.  
Unwearied, tell the sick their Friend  
Is Jesus Christ, the One who came  
Redeeming sinners to the end.  
Lay tender hands, because of Me,  
On all who seek recovery.

—Alicia Hubbarly  
in Sharing.

"Out of the lowest depths there is a pass to the loftiest height."

—Carlyle.



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Table of Contents	Page
Introduction .....	1
Forms of Morning Prayers .....	7
Spiritual Communion .....	14
Forms of Night Prayers .....	18
Little Compline .....	25
Night Litany .....	27
Private Devotions for the Seasons from The Hymnal .....	30
A Way to Pray on the Cross of Jesus	33
Meditation .....	34
Advice to Communicants .....	37
For Isolated Churchmen .....	37
On Duty .....	43
Kinds of Sins .....	44
Examination of Conscience .....	46
Preparation for Communion .....	51
Holy Communion .....	54
Thanksgiving after Communion .....	69
Important Texts for Holy Scriptures	71
Prayers for Special Occasions .....	74
In Time of Bereavement .....	76

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In wartime, there is an additional reason to save. The more you save, the more you can back our fighting men with the things they need—and hasten victory.

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General Manager.



who were there were given a new and helpful picture of the work of the Church.

We regret to record the death of our caretaker, Mr. Muirhead, on October 26th. His work in the Church has been much appreciated by all. We are glad to know that Mrs. Muirhead is going to stay on as our caretaker.

### ST. MARY'S REV. A. ELLIOTT W.A.

The members of our W.A. are very busy planning for a Christmas tea and sale of work to be held in the Parish Hall on December 7th. At our last meeting we were pleased to welcome two new members, Mrs. Songhurst and Mrs. Knight.

On November 9th we held a very successful Rummage Sale in the Social Credit rooms on Jasper Avenue. The result was very gratifying.

November 30th being St. Andrew's Day, a service is to be held at 10 a.m. in the church. We are hoping for a good attendance as this day is set apart every year by the W.A. for special intercession for missions.

The people of St. Mary's Parish wish to extend congratulations to the Ven. W. Leversedge, a former Vicar, who received the honorary degree of Doctor of Divinity at a Convocation held in St. John's College, Winnipeg, on November 1st.

The evening group of the W.A. meets on the second and fourth Wednesday of each month and members have been busy planning for a tea to be held on Wednesday, November 29th, at the home of Mrs. R. C. Marshall. Sale of work and home cooking will be included, and an interesting feature of the tea will be a large number of wooden toys which have been made by some of the members of the Men's Club, for our bazaar.

Our membership at present is not very large, owing to the fact that several of last year's members have left the city. However, some new members are expected after Christmas and we hope to have a larger group for the balance of the year. Work on the Study Book is being done and the members are gathering material for a scrap-book on the Philippines.

### Boys' Club

A club for boys from twelve to sixteen years of age has been organized under the leadership of Messrs. Arthur Cook and Clifford Lee, who would greatly appreciate the names of any boys of the Parish who would wish to join this group.

A canvass of the Parish, for the Church Building Fund, is being made and we would kindly ask that donations be sent in as soon as possible.

### ST. STEPHEN'S

CANON J. C. MATTHEWS

SUNDAY SERVICES—Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.; Sunday School, 12.15 p.m.

WEEK DAY SERVICES—Holy Communion, Monday, Wednesday, Thursday, Saturday, 8 a.m.

### Usual Activities

Rangers on Monday, 7.30 p.m. Cubs, Tuesday, 7 p.m. Brownies, Wednesday, 4.30 p.m. and Guides at 7 p.m. St. Hilda's Guild, Thursday, 7.15 p.m. Scouts, 7 p.m. and Whist Drive, 9 p.m. Willing Workers on Thursday at 2.30 p.m.

Choir Practise on Friday at 7.30 p.m. and 8 p.m. At the last Vestry Meeting it was decided to send letters of thanks to Sister Amelia, Mr. J.

White and Mr. H. G. Dodd for their very kind assistance in playing the organ during the absence of Mr. Young.

The teachers at St. Michael's are planning a Christmas Concert for the scholars who now number 72.

The Willing Workers Annual Bazaar was held on November 16th. Mrs. Barfoot performed the opening ceremony.

The President, Mrs. Pridmore, and Mrs. Matthews, welcomed the visitors as they entered the hall. The needlework stall was presided over by Mrs. Walsh and Mrs. Miller. Mrs. T. J. Jones was at the home cooking stall and Mrs. Forbes at the white elephant. Afternoon tea was served by Mrs. Petherbridge. Mrs. Gregory, Mrs. Hadley and Mrs. Jack Gregory. Everything went off well and the ladies made a good sum of money.

### ST. MATTHEW'S

Thursday evening is a busy evening at the parish hall. First of all there's a confirmation class at 4.15, after which Mrs. Cliff takes her W.A. Juniors, then come the Cubs, then the Choir practice and then the Guides. We wonder how they all manage to squeeze in.

The Community League of Riverdale members have been very unfortunate in that their hall was almost burnt out. We offered them the use of our hall till such times come along that they would be able to rebuild. They expressed their grateful acceptance of same and Mr. T. Whiting has been unusually busy in assisting in the extra work entailed.

Services have been held as usual viz: 1st, 3rd and 5th Sunday mornings, Matins at 11 a.m. and on the 2nd and 4th Sundays, Sung Communion, 9.15 a.m. We were pleased to meet again Mrs. Hancock, one of our old members, during one of her periodical visits to the city.

The W.A. have been holding some very helpful meetings. Some at the Sisters of St. John House and some at the home of Mrs. Virtue.

### St. Matthew's Church School

We have been very fortunate in securing the services of Mr. Holloway to teach the older boys of our Church School. Three of his own children are pupils in the school and attend very regularly. Mr. Holloway also volunteered to install an additional light in the kitchen in the parish hall, which is a great help during the teaching session these dark mornings.

There have been three Confirmation Classes, and hope to have three candidates for Confirmation. The classes will be held on Thursday afternoons at 4.15 p.m.

### GLENDON

The Rev. A. E. W. Godwin, Travelling Priest, conducted service in the Glendon Norwegian Lutheran Church at 3 p.m. on Sunday, November 19th. There were eleven present at this service. The minister chose as his text Psalm 1-3 and compared the Christian life with a tree for beauty and symmetry.

During the service special reference was made to Sergeant Kenneth McCormick, recently reported missing in operation Overseas with the R.C.A.F. now reported killed in action.

The Bishop will accompany Mr. Godwin to the December service at which the Christmas Communion will be administered.



### CHURCH OF ST. JOHN THE EVANGELIST GRAND CENTRE

Early in the fall we had a visit from the Rev. E. Raymond Lockyer, S.S.J.E., Bracebridge, Ontario.

We are very grateful to Father Lockyer for coming to us and for his spiritual work among us. Three Sunday services were taken by him, and several visits were made to homes and eight more were baptised. In addition to this work Father Lockyer gave private finishing instruction to the seven who had been Confirmed by our Bishop in July.

We regret very much that Archdeacon Middleton of Lethbridge was again unable to come to us for Harvest Festival in October, he promised that he will reach us at some future date.

The sympathy of our church family and district go out to Mr. and Mrs. Alfred Lucas and family in the loss of their son Gordon who was killed in action in France on September 7th, "Blessed are they that mourn for they shall be comforted."

Services were commenced again at the home of Mr. H. J. Ayres on Sunday, November 5th, as All Saints' Day.

On November 10th, the Ladies' Guild of St. Margaret put on their usual Armistice Dinner, sale and dance which was the biggest success of all time. We sincerely thank all those who gave and worked to make this such a success.

Our prayers are being offered regularly for Mr. George Garden, Harry Garden, Mrs. Arne, and the Rev. Father Lockyer, who are sick at this time. We are glad to know that Mrs. Mary Bamber is now well again and is rejoicing in a new baby boy.

Our Bishop and the Rev. A. Godwin will be with us for Christmas services on Thursday, December 21st. Our usual Christmas letter and donation envelope will be sent out shortly giving further particulars regarding the Christmas Festival.

We regret very much that our organist Mr. George Kuwata will be leaving us before Christmas. George has faithfully filled the work of organist for sometime, and made many friends amongst us.

The brick insulating board for the outside of the church building has now reached us and we hope that Mr. Lonsdale and his helpers will commence work on it on November 20th. Plans are also underway to have a furnace in the church by the time of the Bishop's visit at Christmas. All this is going to amount to quite a sum, and we would ask all who can to make their Christmas offering as generous as possible.

**Holy Baptisms**—Leslie James Daeley, Charlotte Coleen White, Arline Dale White, Duane Allan White, Lance Ira White, Leo Harold Levi James White, Richard Burton Cameron, James Washington White.

**R.I.P.**—Leslie James Daeley. Gordon Albert Lucas killed in action.

### ST. JOHN THE BAPTIST, RIFE

The Rev. A. Godwin celebrated Holy Communion in St. John the Baptist on Sunday, November 19th. The pews were, as usual, well filled and there were communicants from as far away as Guernseyville and Bonnyville. It was with great pleasure that we heard the Rev. A. Godwin announce that the Bishop would accompany him and spend a few days in this part of the Diocese, when we next meet him for Christmas Service on December 17th.

The newly installed furnace was working satisfactorily and the church was comfortable on the chilly Sunday of the 19th.

Following the service the annual meeting of the Vestry was held. This was left over from the regular annual meeting. Mr. W. J. Chester is now People's Warden and L. Hill was re-elected Vicar's Warden. Sidesmen are Donald Ross and R. White.

The Vestry members and members of the Cemetery Board remain the same as last year.

The W.A. meeting was held at the home of Mrs. W. M. Ross. There were eleven members and four visitors present. Miss Stewart, a travelling Deaconess for the Church, was also present, and also Mr. Godwin, who discussed portions of the Bible with us.

Plans were discussed for a Christmas Tableaux at which a small door charge would be made. Mr. Godwin promised to send us an outline of one.

The W.A. is sorry to report that one active member, Mrs. W. Hillman, has moved to another district. We wish them all success in their new home.

## Rural Deanery of Wainwright

### ST. MATTHEW'S, VIKING

The members of the W.A. held a very successful bazaar on Saturday, October 28th, in the parish hall.

The hall had been tastefully decorated in keeping with Hallowe'en.

The tables were full of lovely and useful articles, the result of much hard work on the part of the ladies.

The delicious tea served by Mrs. Milne and her helpers drew a great crowd of people.

The home cooking table, convened by Mrs. Bird and Mrs. Child, was well filled with good things to eat.

Mrs. Meredith was in charge of the "White Elephant" stall and did a brisk business.

The fancy work table was under the direction of Mrs. Gillespie and Mrs. Smith.

At the close of the day the ladies felt that their efforts had been worth while.

The monthly meeting of the W.A. took place on November 9th in the hall with sixteen members present, and Mrs. W. Lawes, our president, in the chair.

The main business was the repairing of the church hall floor which Warden R. Clark says needs urgent attention. It was decided to keep that object in view and work to that end as soon as conditions and weather permit.

Several of the ladies have formed a "Book Club" as a social part of our church life.

The members meet at the homes and read and discuss good books.

We regret to say that two of our church members, Mr. Graham and Mr. Meredith, are at present ill in the hospital. We pray and trust for their speedy recovery.

### ST. MARY'S, EDGERTON

The combined W.A.'s held their annual bazaar and sale of home cooking, Saturday the 4th of November, and in spite of the very unfavorable



## CHURCH MESSENGER

weather that day, the results were surprisingly good; although at the same time somewhat disappointing, in view of what "might have been" had it been a fine day.

The Senior Girls' Group are deserving of high praise for the excellent showing of needlework displayed on their stall, and for their keen salesmanship, which certainly equalled that of the Senior W.A.

At the close of Evensong on Sunday the 5th of November, Mary Wilson and Aletha Sawyer, were each presented with a very beautiful Prayer Book for outstanding work in the senior grade at Sunday School. Mary Wilson was particularly pleased with her book, because it was the Bishop's prize, and bears his signature. The Rural Dean made the presentation with a brief but appropriate speech.

Once again we have had the pleasure of welcoming our former Rector, Captain A. A. Court, who spent part of his furlough here, and kindly assisted at Matins on Sunday the 19th of November.

This particular service was of a special nature, for we had with us the Rev. H. G. Watts, Field Secretary of the M.S.C.C.

A fairly good congregation listened very attentively to Mr. Watt's absorbingly interesting address dealing with his ministrations in Japan. Many left church that morning with a very different viewpoint of Japan and her people, and he left us much food for thought, when he pointed out that we as a nation are not always as blameless as we sometimes like to think—in more ways than one.

We regret to report that Mrs. Dudley Sawyer, our hard working Sunday School Superintendent and Girls' Group leader is in Edmonton undergoing medical treatment. It is to be hoped that she will soon be well enough to return to her family, and many activities.

### HOLY TRINITY, TOFIELD

The November meeting of the Senior W.A. was held at the home of Mrs. A. E. Allan with eight members and one visitor present. Correspondence included letters from the Social Service and Dorcas Secretaries thanking the branch for the lovely parcels received (knitting and sewing). A nice assortment of plain and fancy articles were handed in for the bazaar which was planned for Saturday, December 2nd, in the Curling Rink.

**Services**—The Ven. S. F. Tackaberry came to us for the celebration of Holy Communion on November 12th and the Rev. A. Godwin was present for Evensong on November 26th. His message was direct and helpful.

Please notice that on Sunday, December 24th, at 11.30 p.m. (Christmas Eve) the Rev. A. Godwin will be present for our Christmas Service and Holy Communion. We are asked to make this known among our friends and members of the church.

The visit of the Rev. H. G. Watt on Tuesday, November 21st will long be remembered. He addressed the high school children during the afternoon and conducted a Mission Service on the church at 8 p.m. What a privilege to be able to hear such an outstanding missionary. His message was evidently enjoyed by teachers and pupils who were interested enough to ask questions. As one scholar said, "I found Mr. Watt's so interesting this afternoon that I decided to come again tonight." This statement came from one who worships at another church on Sundays, and

makes one feel that at heart we have very much in common.

We are sorry to report that Mr. Tom Porter, of Lindbrook, broke his leg on Saturday, November 25th and is a patient at the Royal Alexandra Hospital. We all wish him a speedy recovery. Chicken Pox has been making the rounds among our younger children, and we have missed them and their parents.

The church gate and porch steps recently received a coat of paint and we thank Mr. Bellamy for his work in this connection.

The annual canvas in the interests of the Bible Society has again been undertaken by the local canvassers, Mrs. J. W. Robinson and Mrs. W. C. Swift. The collections so far have exceeded those of last year and we hope to finish the canvass by the weekend. It is well to remember at all times that the Bible Society is engaged in the costly work of publishing the Word of God in the 741 languages of many lands, and also publishes the Scriptures in raised type for the blind, not only in English, but in 41 other languages. The Bible Society also publishes Diglot scriptures (English and another language) in parallel columns) in 95 languages for the use of immigrants from non-English speaking countries. The Bible Society has placed upon it increasing obligations due to present world conditions and only insofar as it receives the support of the Christian public can it fulfill them.

Mr. W. Bellamy, Mr. J. Secord and Mr. J. W. Robinson canvassed the country districts on three afternoons last week in the interests of the Rectory Fund, and have obtained collections for \$280. There are still a few more contacts to be made and the response was very gratifying. Our thanks are due Mr. A. Swinton for driving his car to these points.

Two short congregational meetings were held at the regular fortnightly services to discuss the advisability of buying a house to be used as a rectory, when the occasion arises. We have decided to take advantage of the opportunity offered us and bespeak the support of our members and adherents of the Church to enable us to meet the loan in a few years.

### WAINWRIGHT

REV. L. A. BRALANT

We were privileged to have a visit from the Rev. H. G. Watts, Field Secretary of the M.S.C.C. Mr. Watts was able to speak at nearly all points in the Deanery, and wherever he went his message and information was eagerly listened to. We are grateful to friends of the United Church in Irma for the use of the church on the occasion of Mr. Watts' visit, and also appreciate the fact that the W.M.S. of that Church came in force.

The newly formed Missionary Service League for girls in Wainwright has proved its value so far. Much useful work was done by the girls in preparation for the W.A. sale of work. It had been decided that the girls should sell their goods at this, but we hope that in the not too distant future they may have their own sale. The entire proceeds going to specific missionary work. We welcome Alice Tindall as a very useful helper in this group. The W.A. sale on November 25th was a great success, not least in the happy spirit that prevailed throughout.

One of the big annual events at **Battle Heights** now is the Little Helpers' Rally. It is held later than most, perhaps, but it lacks nothing in enthusiasm. Held on November 15th at the home of



Miss Bacon, there was a full attendance of Little Helpers and a worthy number of parents and friends. Our Secretary is to be congratulated on her good work here. Mite box contributions totalled \$7.02. Sunday Services are now being held in the homes in the area. This is much more satisfactory during the winter months and we feel sure that God blesses the homes so used to His glory.

At Irma a memorial service for the late Norman Miles, killed in action, was conducted on Remembrance Day by H/Capt. L. A. Bralant. Our deep sympathy is extended to the wife and family of this man. Leo Thurston was lay delegate to Synod for St. Mary's, Irma; we are glad to see one of our younger men taking such active interest in the vital affairs of the Church. We regret that no other delegate from the Wainwright mission attended. Mrs. Fred Darling who is in hospital at this time is reported to be making good progress, and we assure her of our prayers. It is good to report two new members here, in the persons of Mr. and Mrs. Targett. We welcome them and hope they will be happy in our fellowship. The news has reached us that Mr. and Mrs. A. Peterson are in their new home at Seba; we wish them every happiness.

The sympathy of all is extended to our faithful worker, Mrs. Seabrook, whose husband, Frank, passed away suddenly in Edmonton on November 6th. The burial service was conducted in St. Thomas' Church on November 10th by the rector. Members of the local branch of the Canadian Legion paraded to pay their tribute to their late comrade. "When thou passest through the waters, I will be with thee."

The visit of the Rev. E. J. Heuer and Rev. H. Burkwall of the Bible Society was enjoyed by all who heard them. Mr. Heuer spoke at the evening service at St. Thomas' Church on November 26th, and showed that human nature could be changed, but only by the power of Jesus whom we could know through the Scriptures. He gave an interesting lantern talk in the Parish hall on the following evening; we wish more had been there.

We hope friends in Wainwright are not forgetting the midweek prayer and Bible Study group held each Wednesday in the Parish Hall at 8.00 p.m. Our study is of vital importance, "The Way of the Christian." There is a difference between the Christian and the person of the world quite unmistakably outlined in the New Testament. In these meetings we are seeking to discover what that difference is and how we sum up to the standard set. Please endeavor to come even if you have to give up something else.

**Holy Baptism:** At St. Mary's, Irma: Harold William, Mary Edna, and Joyce Dootson.

At St. Thomas', Wainwright: James Maclean Templeton.

### HEATH

The Rev. H. G. Watts took the service and addressed the congregation of St. Patrick's Church on Sunday, November 19th. Many heard his missionary message and were greatly inspired.

Our numbers are keeping up very well, especially in the Sunday School.

Mr. Fred Ford represented this church at the Diocesan Synod at the beginning of November.

### DO YOU KNOW?—

That there are more than 300,000 members of Bible Reading Fellowship throughout the world, 6,500 of them in Canada? There are less than 150 in this Diocese. For the small sum of 40 cents a year you may become a member of the great fellowship which helps you not only to read the Bible, but to understand it.

Further particulars from Rev. L. A. Bralant, Wainwright, Alberta.

## Rural Deanery of Pembina



Canon W. deV. Angus Hunt, R.D.

### TO THE CLERGY AND LAY MEMBERS OF THE PEMBINA DEANERY

Dear Friends:

Early this fall many hoped that this Christmas would be a post-war Christmas, so far at least as Germany was concerned. God has not granted the fulfillment of this hope. Perhaps those "fruits worthy of repentance" which God has every right to expect from us are not yet ripe in spite of the terrible events through which we are passing. So once more the thunder of guns and the bursting of bombs will mingle with the praises of those who worship before the Altar in devout thanksgiving to God for His self-revelation in the Person of our Lord and Saviour Jesus Christ.

Jesus our Saviour came as a little child to a world dark with sin and sorrow; a world in which the vast majority of men lived without hope because they had no certain knowledge of a life beyond the grave. Jesus came to lighten our darkness and to lead us by the path of self-sacrifice to the brightness of eternal glory. Thus Christmas is a time of renewed hope and joy even amidst the barbarities of war. Jesus, the Babe of Bethlehem, the Carpenter of Nazareth, the Saviour of the world, is still the same loving, merciful Lord as when He laid aside His heavenly glory to face all that sin can inflict on suffering humanity. Still by His earthly life and example he beckons us on and still it is He who stands to welcome his children at the end of the road.

Thank God the sins and folly of man cannot change the eternal purposes of God. God became man "as at this time" in order that He might lift men out of the "Slough of Despond" and place



them in their true home in the Kingdom of God. So in spite of the agonies of war we lift up our hearts in deep thanksgiving, singing "Glory to God in the highest and on earth Peace among men in whom He is well pleased."

I sincerely hope that this Christmas may bring blessing and inward peace to every member of this Deanery.

Your's most sincerely,  
W. DE V. ANGUS HUNT, R.D.

## ST. CATHERINE'S, EDSON

CANON HUNT

On the 29th of October, the parish was fortunate in a visit from the Rev. A. E. W. Godwin, travelling priest, during the absence of the Rector. It was a great pity that we happened to have very poor congregations for one reason or another on that day, as for those who were unable to attend church, something very valuable as well as enjoyable was missed. Those who were present will remember Mr. Godwin's coming here as a most happy event.

The parish would like to congratulate the Rev. W. de V. A. Hunt in being appointed a Canon; they do appreciate his constant and untiring effort, not only for the parish but for the missions outside it, which, engrossed in our local activities, we are apt to forget.

The parish would like to extend its sympathy to the five sons of Mrs. J. H. B. Smith of Wolf Creek, who passed away in our hospital November 22nd, after a very long time of suffering and illness borne with amazing cheerfulness.

The W.A. held its winter sale of work and tea on Saturday, November 18th. We were very fortunate in having exceptionally fine weather and a splendid turnout. Also we were very successful financially, both with the sewing stall and the home cooking, which was surprisingly well stocked, considering rations—and extremely popular. All the workers, especially those on the Dorcas Committee who have a great deal to do for some time preceding the sale, may be gratified at the outcome of their labors.

Thanks to Mrs. Tucker, assisted by Mrs. White, the church kneelers have all been padded and covered with red plush. This greatly improves their appearance and does away with the old, worn kneeling pads.

On Sunday evening, November 12th, our congregation joined with those of the United and Pentecostal Churches to greet the Rev. H. O. T. Burkwall of the British and Foreign Bible Society. Mr. Burkwall gave a long and very interesting account of the work of the Society. At the close of the service arrangements were made to canvass the town on behalf of the Society.

Christmas Services throughout the Edson, Evansburg and Drayton Valley districts will be as follows, God willing:

Dec. 21st—Hattonford, Holy Communion, 11 a.m.

Dec. 23rd—Wolf Creek, Holy Communion, 10 a.m.

Dec. 24th—Edson, Holy Communion, 8.30 a.m.

Edson, Matins, 10 a.m.

Wolf Creek, Carol Service, 8 p.m.

Edson, Midnight H.C., 11.30 p.m.

Dec. 25th—Edson, Holy Communion, 10 a.m.

Dec. 27th—Drayton Valley, Holy Communion, 11 a.m.

Dec. 28th—Brightwood, Holy Communion, 11 a.m.

Evansburg, Carol Service, 8 p.m.

Dec. 29th—Evansburg, Holy Communion, 10 a.m.

Dec. 31st—Edson, Carol Service, 7.30 p.m.

## ST. MARY'S, JASPER

THE REV. T. C. B. BOON

Congregations during November have continued to be small, due in some slight measure to some permanent removals from the parish, partly to a certain amount of sickness, and partly to absence from Jasper of some parishioners which seems to occur with great frequency. At the same time, many who could have been at church have not, and we view with alarm the growing spirit of indifference of church attendance which appears to be prevalent. However prosperous we may be, or whatever freedom we may win or hold, unless we retain the spirit of worship, we shall have lost more than we have gained.

The W.A. has met three times during the month at the homes of Mrs. Skett, Mrs. Wachter and Mrs. Cleveland, and the members have concentrated their efforts on preparations for the annual sale of work which is to be held on December 6th. Earlier in the month the appeal for Social Service resulted in two bales being sent away. "Dime Cards" are being collected and the Thank-offering Boxes should be brought in at the meeting on the 13th December, which will be held at the home of the president, Mrs. Jackson.

The Girls' Auxiliary is now meeting on Thursday evenings in the parish hall, they have a membership of ten. The following girls have been elected as officers: President, Betty Cleveland; Vice-President, Audrey Spencer; Secretary, Marion White; Treas., Audrey Skett. Dorcas Sec., Marion Cleveland.

An Admission Service is going to be held in the church on St. Andrew's Day for the new members of the J.B.W.A. At this service the Badges of Merit will be awarded to the girls who have qualified for them.

The regular monthly meeting of the Vestry was held on November 14th. At this meeting Mr. Cleveland, on behalf of himself and our other delegate, Mr. Coupland, gave a very interesting account of the proceedings at Synod. Considerable discussion took place regarding the re-organization of the Men's Club, but definite action was again postponed until the December meeting. In the meantime, tentative arrangements were made for a parish social which will be held in the week between Christmas and New Year's.

The Envelopes are now on hand for 1945 and may be obtained from either of the wardens or from Mr. Horsfall. We hope that further subscribers will be forthcoming as we have lost some of our members during the year, owing to removals, and this is by far the most satisfactory method of financing the Church.

The Canadian Legion Service was held in the church on Remembrance Day, though the attendance was not quite as large as usual. During the service the new Colours of the Jasper Branch of the Legion were dedicated. The address was given by the Rev. N. D. McInnes.

Our good friend, Mr. Tom Morris, has been kind enough to make a gong for the Sunday School, and it has proved very helpful; and we are still hoping to erect the notice board which he has lettered. The only other improvement to record is that the parish hall steps have now been made safe and secure.

## ONOWAY

THE REV. F. A. PEAKE

November seems to have been quite a busy month. First of all came the Diocesan Synod attended by the vicar and churchwardens. Closely



on its heels came the annual meeting of the British and Foreign Bible Society in the parish hall, when we were glad to welcome the Rev. E. J. Heuer, B.A., B.D., recently appointed District Secretary, on his first visit to Onoway.

The customary Young People's church parade was held on the second Sunday and during the service Vicky Calder, Anita Ertman and Emma Sustrik were admitted as members of the J.W.A. It is hoped that Scout and Cub activities will start in the near future. We are very grateful to Mr. C. V. Kittle for his help with the Scouts, but we do need someone to take the Wolf Cubs.

The Vestry have been quite active during the month, having had the vicarage redecorated during the vicar's absence. They have also had a chimney built in the garage and a ceiling put in.

The monthly meeting of the Vestry was held on November 18th. Mr. H. Galliford, secretary-treasurer, mentioned that the year would end with a balance on hand. This is particularly satisfactory as all current expenses have been met from collections. At the same meeting the Vicar was requested to give the congregation a resume of the Synod proceedings at the earliest opportunity.

The Vestry has also decided to undertake the printing of a card of condolence to be sent to relatives of service personnel who are killed or seriously wounded.

The thanks of the congregation are extended to members of the W.A. for their grant of \$100 to the Anniversary Thankoffering Fund which now amounts to almost \$400 (including monies held in trust for us by the Diocese of Edmonton).

The many friends of Miss Barbara Onions, who was formerly in charge of this mission, will be interested to know that she has returned to this country and is undertaking work in Eastern Canada. Her address is Bracebridge, Ontario.

the leopard change his spots," he led us through interesting paths to the conclusion that the leopard can and must change his spots. Human nature, through the transforming power of Jesus Christ, can change from selfishness and attendant evils to the all-conquering graciousness of the 13th of 1st Corinthians. In his "Ascent of Man," Professor Drummond says, "We have passed from the roar of a lion to the whisper of a soul."

Mr. Heuer reminded us that many of the boys in the Services have found strength and confidence through reading their Testaments, writing to parents of the bond between them through mutual reading of the sacred pages.

Our prayers must include the British and Foreign Bible Society.

Our Remembrance Day service gave us plenty of room for thought. "Men are sceptical over things of the spirit, but have not put them to the test; the possibilities are there, but mankind is unaware of them. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts,' and the spiritual power is there, waiting for us to avail ourselves of it. Men have found themselves filled with the spirit of God, but as a rule, we do so little because we haven't this 'all-sustaining power.'"

Remembering before God those who are still serving, the wounded, and those who have gone on before, many of us paid humble and silent homage to the mothers who are "carrying on" so gallantly with aching uncertainty in their hearts and a courage which can only come from trust in God.

The Christmas Message comes from an old copy of the "Living Message"—

"Christmas Day—the STAR in a company of lesser stars."—

"Shall we blame Thee, our God, Who gave us life?

Shall we blame Christ, Who came to Bethlehem  
And with His little clinging baby hands,  
His naked love, divine humility,  
Set in the very poorest place of all  
The shining God-head?

Nay, all the sin and sorrow is in us,  
And all the cure of it, dear God, in Thee,  
From our deep darkness come we to Thy light,  
From all our weakness to Thy power and peace,  
And from our sinfulness to Thy great love,  
Alone in greatness greater than our sin."

**Baptisms:** "He sweetly smiled and kindly said,  
"Suffer the little children to come unto Me."

Sharon Yvonne Jacobson, Beulah Velma Jacobson (adult), Brian Herbert Ramsell, Gary Raymond Briault, and Beverly Diane Elizabeth Beech.

## Rural Deanery of Wetaskiwin

### CAMROSE

THE REV. A. WALLIS

**W.A.:** Well, our Bazaar is over and we all had a very happy time. The hall was decorated and cosy, and the tables were laden with lovely things. It would take up too much space to mention individuals, so, very sincere thanks to everyone from our president. Truly there are "diversities of gifts, but the same spirit."

The Military Whist Party at night was packed, and we congratulate Mrs. Veal and her helpers. Special thanks go to Mr. W. F. Grafton and Lieut. G. Murrell-Wright for their help. Mrs. Birchall, snr., won the beautiful quilt.

**J.W.A.:** The Juniors were in charge of the fish pond at the Bazaar. It caused lots of fun, and people were delighted with their "catch," as were the young people with what their "fish" brought in. They would like to thank those who donated gifts.

Those of us who decorated the hall would like to say "thank you" to the Juniors for sorting out chairs and tables; it helped considerably. "We ask not that our service or great or small may be; if only thou wilt own it, dear Lord, as unto Thee."

On Sunday, 5th November, we were glad to have with us the Rev. Mr. Heuer, of the British and Foreign Bible Society. Basing his talk on "Can

### IMMANUEL, WETASKIWIN

REV. W. T. ELKIN

There will be a Corporate Communion for the W.A. on St. Andrew's Day, November 30th, at 9.30 a.m.

The A.Y.P.A. will make their first appeal for funds at a card party they are holding December 8th, in the Parish Hall.

On December 15th they will hold their first Christmas party when they will entertain their friends.

On December 10th there will be a Corporate Communion for the A.Y.P.A. at 9 a.m. to be followed by a breakfast. Officers will be installed later.

The W.A. are holding their annual bazaar on December 2nd and the Evening Group will also



## CHURCH MESSENGER

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have a table of sewing. During the afternoon the Rev. H. G. Watts of the M.S.C.C. will show pictures. He will conduct the services on December 3rd.

The young people of our congregation are to be congratulated upon forming an A.Y.P.A. and we wish them every success. The election of officers took place on October 18th when the following were chosen: Polly Pierce, President; Frank Blackwell, Vice-President; Gwynneth Jones, Secretary; K. Birchell, Treasurer; Colleen Groves, Publicity. Chairman of Committees are: Mac French, Worship; Edgar Oswald, Edification; Joan Baker, Work; Marjorie Oswald, Fellowship. On October 25th they held a jolly Hallowe'en party for their friends in the Parish Hall when over thirty were present, the evening ending in a weiner roast. About fifteen members have enrolled with the promise of more in the near future.

**Funerals:** Mrs. R. M. Lindsay of Ma-Me-O Beach, Pigeon Lake, formerly of Thorhild.

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### ST. MARY'S, PONOKA

REV. W. T. ELKIN

Members of the W.A. met in the Parish Hall on Thursday, October 26th, for a Surprise Farewell

Party for Mrs. F. Harris. Winners of the various contests were: Mrs. Peacock, Mrs. Badgley, Mrs. Peacock and Miss Cline. A dainty lunch was served by Mrs. R. Cline, Mrs. Northcott, Mrs. Wilson and Mrs. Phillips. Mrs. Peacock, Vice-President of the W.A., presented Mrs. Harris with a copy of the book, "White Cliffs of Dover," and voiced our regret at her departure, and extended our best wishes for a restful holiday and success in their new home.

Mrs. Harris in her reply mentioned that she had often wished to possess this book so it would always be a pleasant reminder of her friends of St. Mary's.

The Sunday School also regret the loss of their superintendent, Mrs. Harris. We are very thankful that Mrs. Peacock has consented to take over that position again until we can secure some one else.

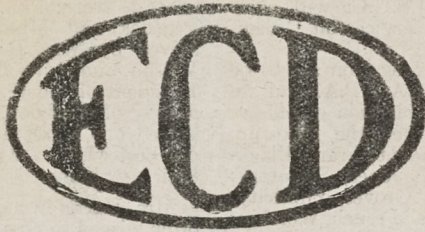
The W.A. met in the Parish Hall on November 7th. Finally arrangements were made for the bazaar. They also decided to postpone the Sewing Circle until after the New Year.

Mrs. R. Cline has gone to the coast because of ill-health. We all join in wishing her a speedy recovery.

On November 19th the Sunday School again took part in our service. This is a splendid training for them.



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